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Catalogue
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VOLUME XI

(PERSIAN MSS.)

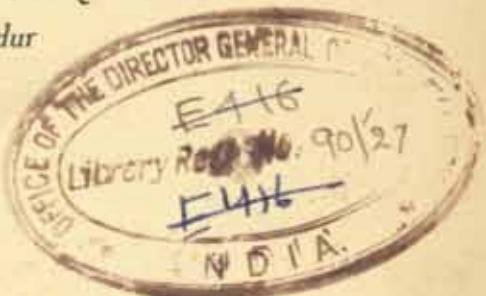
SCIENCES (CONTINUED) AND ARTS

Prepared by

MAULAVI ABDUL MUQTADIR

Khan Bahadur

091.4927
O.P.L.B.



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PREFACE.

THIS eighth volume of the Catalogue of the Persian MSS. and the eleventh of the whole Catalogue, contains notices of 150 MSS., which, added to the number of MSS. described in the preceding seven volumes, brings up the total to 1,110.

The MSS. described in this volume belong to the section *Sciences*, which was not completed in the preceding volume, and to *Arts*, and are arranged under the heads of Medicine, Logic, Arithmetic, Algebra and Geometry, Astronomy and Astrology, Geomancy, Divination, Interpretation of Dreams, Falconry, Mineralogy, Archery, Calligraphy and Drawings, and Anthologies and Albums.

Of the MSS. noticed in the present volume, the following may be mentioned as the most interesting and worthy of attention.

No. 961. Nûr-ul-'Uyûn, a rare and old Persian medical work on the diseases of the human eye, composed in A.H. 480=A.D. 1087.

No. 962. Dakhirah-i Khwârazm Shâhî, an exceedingly valuable and the oldest known copy of the earliest encyclopædia of medical science, dated A.H. 664-668.

No. 992. 'Ilâjât-i Dârâ Shikûhî, a rare encyclopedic work on medicine.

No. 1026. Asâs-ul-Iqtibâs, a work on logic by Naṣîr-ud-Dîn Muḥammad ut-Tûsi. A beautifully written copy, dated A.H. 981.

No. 1045. A very useful and interesting copy of 'Abd-ul-'Ali Barjandi's commentary on Naṣîr-ud-Dîn Tûsi's famous manual Bist Bâb on the construction and use of the astrolabe, containing valuable marginal notes and annotations by the commentator himself, and glosses due to Khayr Ullah Khân Muhandis.

No. 1049. *Kifāyat-ut-Ta'lim*, a rare work on astronomy by Muḥammad bin Mas'ūd Ḡaznawī.

No. 1061. *Ma'yār-ul-Azmān*, a treatise on chronology by Ratan Singh Zaklīmī.

No. 1066. *Risālah-i Raml*, a very small tract on geomancy, by Naṣīr-ud-Dīn Muḥammad Tūsī.

No. 1072. *Bâz Nâmah*, a work on falconry, without the author's name. The MS. contains twenty-three beautiful and highly finished illustrations representing different kinds of hawks and birds of prey.

No. 1078. Twenty finely illuminated sheets of excellent calligraphic specimens, bound in leather.

No. 1079. An album of miniatures and specimens of calligraphy.

No. 1080. Another album of miniatures and specimens of calligraphy.

No. 1086. A third album of miniatures.

No. 1089. An exceedingly valuable and most beautifully written copy of a Persian anthology, bearing an autograph note by Shāh Jahān, with many seals and signatures of nobles and distinguished persons of the Mughal Court.

No. 1091. A very interesting and beautifully written copy of a Persian anthology bearing an autograph note by prince Khurram (afterwards Shāh Jahān), and containing a collection of choice poems by the eminent poets and princes who flourished between the seventh and the tenth centuries of the Muhammadan era.

No. 1094. A large collection of prose and poetical compositions by various authors together with the *Qâbûs Nâmah* of Kaikâ'ūs bin Iskandar.

No. 1096. A very useful and interesting album containing a collection of 4,578 Rubâ'is by 461 poets of ancient and modern times, arranged in alphabetical order.

No. 1098. A very interesting, valuable and most beautifully written and illuminated copy of a Persian anthology,

containing a large collection of choice and useful compositions in prose and verse by various authors and poets.

No. 1099. A very interesting and beautifully written album, containing love letters each written on a beautifully designed drawing representing a tree, fruit, or flower-bunch, and such like, followed by the reply, written on an exactly similar drawing.

No. 1101. *Tuhfat-ul-Habib*, a rare and very interesting anthology by Fakhri bin Muhammad Amiri.

No. 1109. An interesting album of Persian lyrics and verses arranged according to the topics of which they treat.

J. A. CHAPMAN.

IMPERIAL LIBRARY, CALCUTTA,
4th October, 1926.

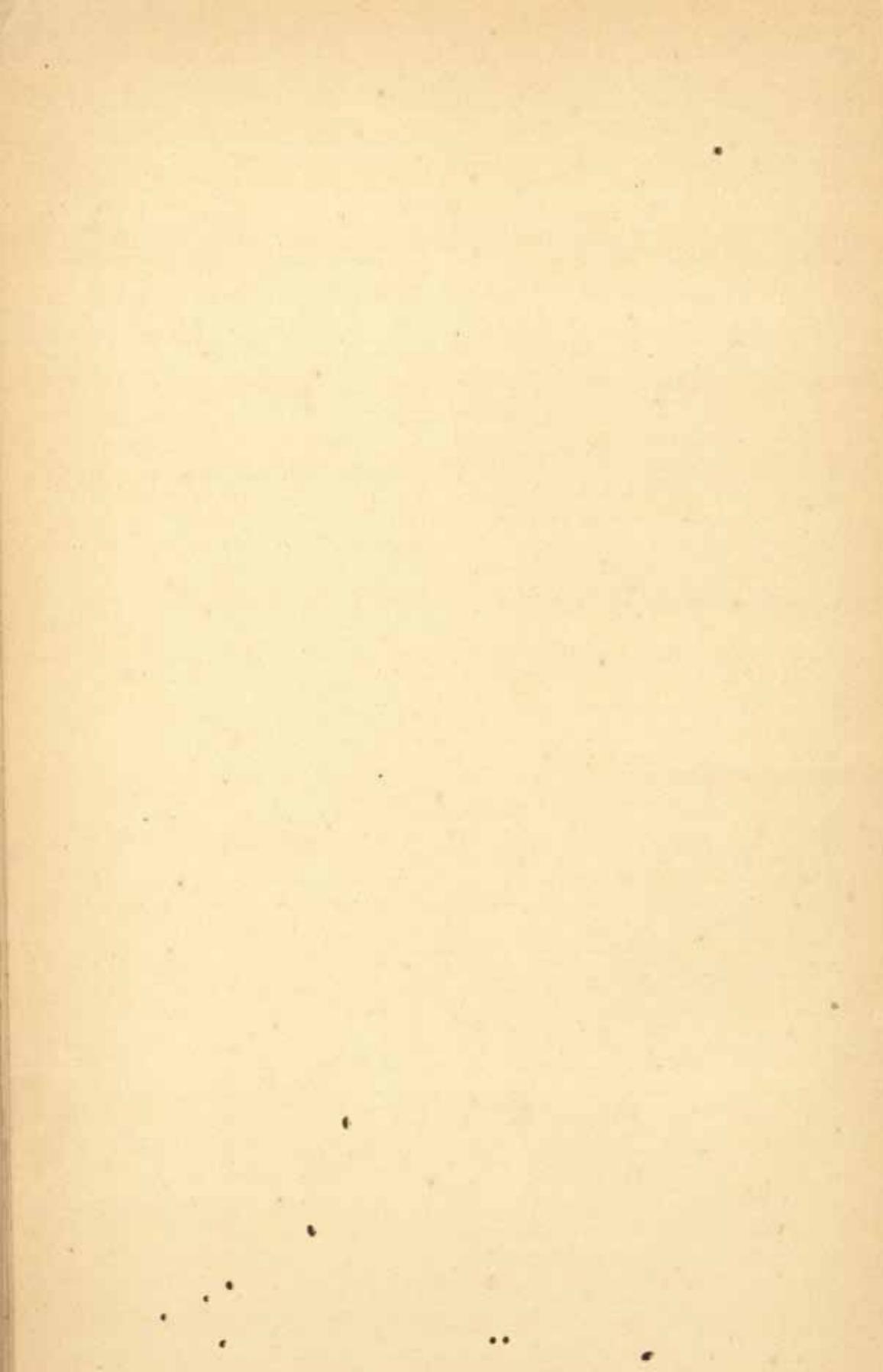


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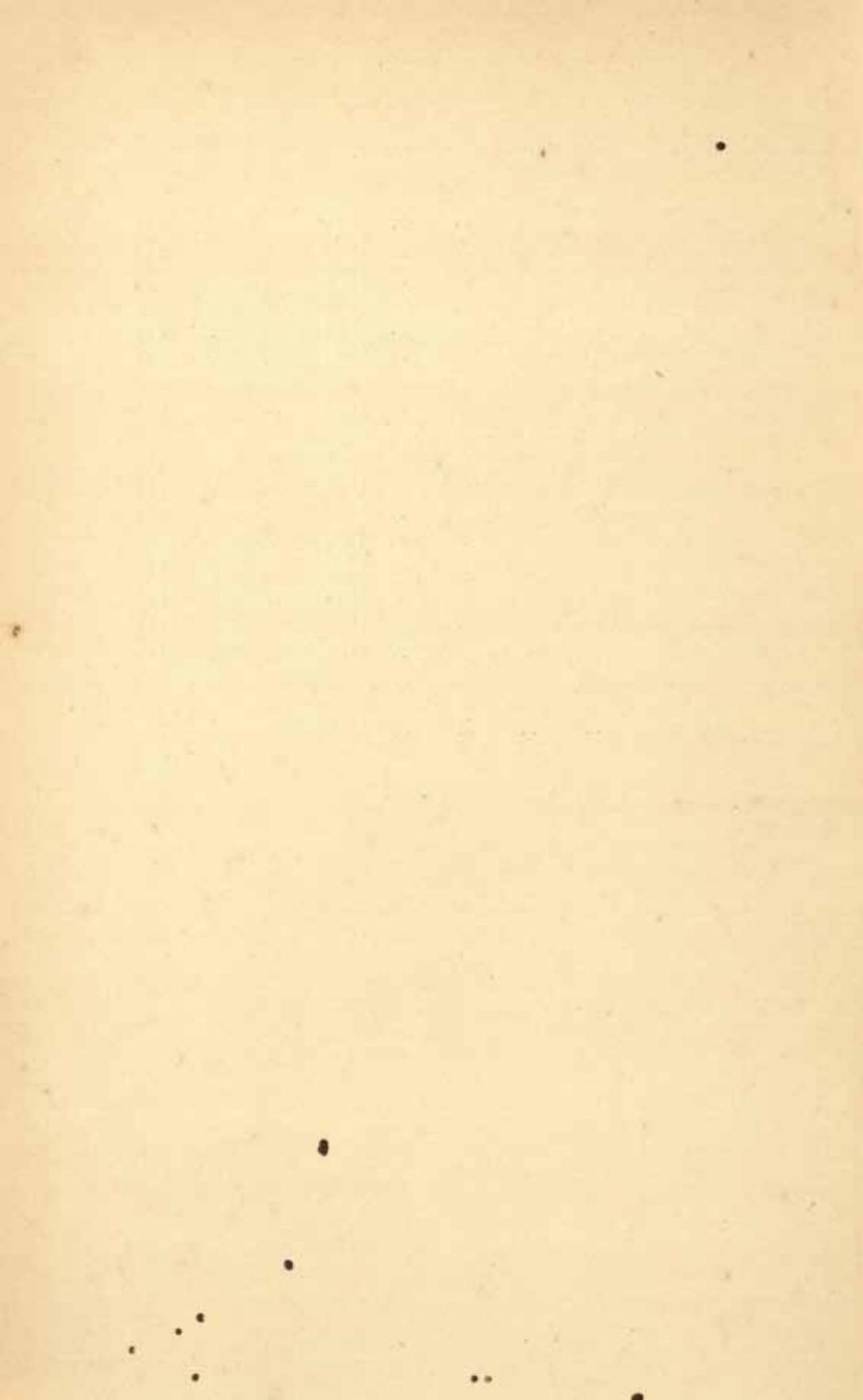
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PERSIAN MANUSCRIPTS.

MEDICINE.

No. 961.

fol. 270; lines 17; size $7\frac{1}{2} \times 4\frac{1}{2}$; 5 x 3.

نور العيون

NÛR-UL'UYÛN.

A rare and complete copy of an old Persian medical work on the diseases of the human eye and their treatment, in the form of questions and answers.

Author: Abi Rûbî Muhammâd bin Manshûr bin Abî 'Abd Ullâh bin Mansûr ul-Jurjânî (Ethé, Bodl. Lib. Catalogue, No. 1575, has Yamâni), known as Zarrîn Dast: أبی روح محمد بن منصور بن ابی عبد الله الیامانی، المعروف بزربن دست *

Beginning:—

بدانکه اول علم بزبان یونانی و سریانی بود تا بوقت پیغامبر ما علیه السلام *

The author tells us in the preface that he wrote the work at the request of his royal patron Abul Fath Malik Shâh bin Muhammâd ibn Dâ'ûd, of the Saljûqî dynasty, who reigned A.H. 465-485=A.D. 1072-1092. He mentions several earlier authors, such as Hunayn bin Ishâq, Ibn Mâsawayh, Muhammâd ibn Zakariyâ Râzî, etc., none of whom, he says, had satisfactorily dealt with the diseases of the eye. He further adds that having regard to the fact that Persian was the current language in his time, and that his royal patron, the reigning sovereign, also spoke Persian, he wrote this work in that language in the form of questions and answers, so that it might be easily remembered by one and all.

The date of composition, given by the author, is A.H. 480 = A.D. 1087.

The work is divided into ten *Maqālah*, each of which consists of a number of questions and answers, as follows :—

I. در علم تشریع و ترکیب و حد و هیلت و مراج خاص و مراج عام و چشم و بحث طبقات و رطوبات و عضوها الخ consisting of one hundred and fifty three questions and their answers, on fol. 4a.

II. در بیماریها و عارضهایی که بیقند در چشم که بتوان دید به چشم و بحث در توان یافت و علامت هر یکی چگونه باشد و سبب آن بیماری از چه باشد و نام هر یکی چه خواهد و این مهل است در یافتن و بشناختن این consisting of two hundred and fifteen questions and their answers, on fol. 4b.

III. در بیماریها به بیش نتوان دید و بحث در نتوان یافت الا بعقلی تمام in two hundred and five questions and answers, تمیزی درست و ذکای تیر، on fol. 89b.

IV. در علاج بیماریهایی که آنرا علاج نتوان کرد و علاج پذیرد و آن عللها که نتوان دید و بعقل توان شناخت و هر نوعی را ازان بیماریها و عارضهای چگونه علاج کنند in one hundred and seventeen questions with answers, on fol. 122a.

V. در بیماریهایی که در چشم اند که آنرا علاج نباشد و علاج پذیرد و رنج in twenty questions and answers, on fol. 164a.

VI. در آن که چه باید کردن تا مضروت باز دارد و منفعت به بیمار رساند الخ in one hundred and ninety questions and answers, on fol. 167a.

VII. در صفت و دستکاریها که در چشم باید کرد که هر یک چگونه باشد الخ in thirty questions and answers, on fol. 192a.

VIII. در انکه علاج نتوان کرد نه بدارو نه بدستکاری و وزاقان گویند که in twelve questions and answers, on fol. 213a.

IX. در داروهای مفرد که در علاج چشم بکار آید الخ in twenty one questions and answers, on fol. 219b.

X. در داروهای مركب در علاج بیماریهای چشم بکار برند الخ in twenty one questions and answers, on fol. 238b.

Each *Maqālah* is immediately followed by the questions which are again repeated with their answers.

Folios are misplaced in several places and the MS. is water stained at the beginning.

Written in fair Nasta'liq.

Dated A.H. 980.

No. 962.

fol. 189; lines 31; size 17×12½; 16×10.

نَخِيرَةُ خوارزمِ شاهی

DAKHIRAH-I KHWĀRAZM SHĀHĪ.

An exceedingly valuable and the oldest known copy of the earliest encyclopædia of medical science in Persian, complete in two separate volumes.

The name of the author, as given in the present copy, is Ismā'il bin ul-Husayn bin Muḥammad bin Alīmad ul-Husaynī ul-Jurjānī اسماعيل بن الحسين بن محمد بن احمد حسيني الجرجاني.

Beginning:—

الحمد لله رب العالمين و الصلوة على سيدنا محمد المصطفى و آله الطاهرين جون تقدیر ایزد تعالیٰ جذان بود که جمع کنندۀ ابن کتاب بقدر دعا گوی خداوند خوارزمشاه الجل العالم العادل المؤید المقصور ولی النعم قطب الدين نصرة المسلمين جمال الاسلام قاهر الكفرة و المشركين عماد الدولة فخر الامة ناج المعانی امير الامرا ارسلان تکین یمین الملوك و السلاطین ابو الفتح محمد بن یمین الملك معین امير المؤمنین قصد خوارزم کرد *

It is remarkable that the opening lines, the name of the author and that of his patron, as given in the present copy, differ more or less from those found in other copies.

We learn from the preface that during the year 504 A.H. = A.D. 1110, 1111, when the author happened to visit Khwārazm, he was charmed by the pleasant climate of that country as well as by the noble qualities of its ruler Muḥammad Khwārazm Shāh, (who was appointed governor of Khwārazm by the Saljūqī Sultān Sanjar in A.H. 491 = A.D. 1098, and ruled there till A.H. 521 = A.D. 1127). The author therefore chose to settle there; and wrote the present work, which he dedicated to his patron, the aforesaid Khwārazm Shāh. He further adds that his object was to write a book which should have a world-wide reputation, as well as to remove the want and inconvenience of physicians

and others, which they felt in the absence of a comprehensive medical work.

Yâqût in his *Mu'jam-ul-Buldân*, vol. ii, p. 55, gives the author's name as Abû Ibrâhim bin ul-Hasan bin Muhammâd ul-Husaynî, and says that he stayed for a long time in Khwârazm and subsequently went to Merv, where he died in A.H. 531 = A.D. 1136, 1137. Hâj. Khal, who calls the author Zayn-ud-Din Ismâ'il bin Husayn ul-Jurjâni, mentions four works by the author; viz. the present work, in twelve volumes; the *Agrâd-ut Tibb* (see Ind. office Lib. Cat. No. 2286) in two volumes; the *Khaffi 'Alâ'i* (see No. 966 below) in two; and the *Yâdgâr*, یادگار in one. The same Hâj. Khal. gives in one place A.H. 530 = A.D. 1135, 1136, in another A.H. 531 = A.D. 1136, 1137 and in a third, A.H. 535 = A.D. 1140, 1141 as the date of the author's death. *Habib-us-Siyar*, vol. ii, *juz* 4, p. 176 wrongly states that the author flourished in the reign of Tukush, who reigned A.H. 568–596 = A.D. 1173–1200. See Rieu ii, p. 466; W. Pertsch, Berlin Catalogue, p. 574; Ethé, India Office Lib. Catalogue, Nos. 2280–2283; Ethé, Bodl. Lib. Catalogue, Nos. 1576–1578; E. G. Browne, Camb. Catalogue, p. 211. Hâj Khal. vol. iii, p. 330, mentions a Turkish translation of the work by Abul Faḍl Muhammâd bin Idris ud-Daftari, who died in A.H. 982 = A.D. 1574.

Contents:—

The entire work is divided into nine *Bakhsh* or *Kitâb*, with numerous subdivisions termed, *Guftâr*, *Bâb* and *Fâsl*. The contents of the work in all the copies are almost the same, but the wording of the headings as well as of the body in the present copy differs to some extent from those of other copies. The present copy contains the first five *Kitâb*, as follows:—

I. Definition and utility of medicine; structure of human body
 کتاب نخستین اندر شناختن حد طب و منفعت آن و شناختن کوهرتن مردم و چه ()
 چیزی و چکونکی او و شناختن مادتها و خلطها و مراجحتها و احوال عادتها و تشریع
 () اندامها و یاد کردن قوت اندامها
 on fol. 4a., in six *Guftâr*. The following colophon at the end of the first *Kitâb* says that its transcription was finished in Dulqa'd, A.H. 664:—

در خوب ترین وقتی تمام شد کتاب نخستین از کتابهای ذخیره و از
 پس این کتاب دویم آید ان شاء الله تعالى ... عشر اوسط شهر الله المبارک
 ذی قعدة حجّة اربع و سنتين و ستمائی هجرتہ بر دست ضعیف ترین ھمد
 خالیق محمد بن احمد بن عثمان خندکس سمعانی (sic) ... *

اندر شناختن (II. Health and diseases of the human body) حالهای تن مردم از تدرستی و بیماری و انواع و اعراض و اسباب آن و شناختن نیض و تبصره و شناختن احوال هر چه از تن بیرون آید جون عرق و نفت و بول و غایط و انجه از جمله شناختن اعراض باشد اندربن کتاب باشد on fol. 46b, in nine *Guftâr*. The last seven foll. of this *Kitâb*, supplied in a later hand, are written in a curving and hasty hand by ابو محمد ابن ابی القاسم العوارمی (الخوارزمی) —

تمام شد کتاب دوم از ذخیره خوارزمشاهی و از پس این کتاب سیم آید انشاء اللہ تعالیٰ وقع الفراغ من تحریره الرابع و العشرون من رجب المبارک سنہ احدی و اربعین و سبعماہی علی ود العبد الضعیف ... احمد ابن محمد ابن ابو القاسم الحوارمی (؟)

اندر نکلا داشتن (III. Preservation of health; precautionary measures) تدرستی و تدبیرها و مسکن شناختن و احوال غذا و تدبیر طعام و شراب و تدبیر خواب و بیداری و تدبیر حرکتها و سکون و شناختن احوال کسوتها و عطر و استفراغ و بکار داشتن روغنها و تدبیر قی کردن و داروی مسهل خوردن و تدبیر فصد و حجمات و دیوچه و حقنه و شیاف و تدبیر اعراض نفسانی چون شادی و اندوه و ندیشه کارها و غیر آن و تدبیر حالهای که اندرن تن مردم پدید آید و پدید آمدن آن نشانهای بیماری بود که خواهد بودن و تدبیر پیروزدن اطفال و تدبیر پیران و مسافران (جمله اندربن کتاب باشد), on fol. 77b, in fourteen *Guftâr*.

اندر استخراج مرض (IV. Diagnosis of diseases; crisis and prognosis) یعنی اندرشناختن هر بیماری که کدام بیماری و شناختن نصیبم و بعran و شناختن حال بیماران که چگونه خواهد بود و این را طبیبان مقدم المعرفه کویند), on fol. 142b, in four *Guftâr*. Dated Rabi' II, A.H. 665.

اندر باد (V. Various kinds of fevers; their symptoms and cure) کردن تب و اسباب و انواع آن و احوال علاج آن), on fol. 157b, in six *Guftâr*.

No. 963.

fol. 190-403 (213 foll.); lines and size same as above.

The second volume of the *Dakhirah-i Khwârazm-Shâhi*, or the continuation of the preceding copy, comprising the last four *Kitâb*, as follows :—

VI. Diseases of the human body from the head downwards (اندر علاج بیماری‌ها از فوق سر تا ناخن پایی), on fol. 190^b, in twenty-one *Guftâr*. Dated Shawwâl, A.H. 668.

VII. Tumours, ulcers, wounds, etc. and their treatment (آماسها و ریشها و تدبیر شکافتن و داغ کردن و علاج اندامی که تباء شود و تدبیر شکستگی و آزادگی), on fol. 356^b, in seven *Guftâr*. Dated Dulhijjah, A.H. 668.

VIII. Necessary precautions against the diseases of the external parts of the body (اندر پاکبازی و آبیش تن), on fol. 379^b. Dated Dulhijjah, A.H. 668.

IX. Poisons and antidotes (اندر زهرها و بازها ? پاد زهرها), on fol. 388^b, in five *Guftâr*.

After finishing this ninth *Kitâb*, with which the *Dakhirah* originally concluded, the author wrote a *تتمة* or supplement, dividing it into two parts termed *Guftâr* and *كتاب قرانا دین*.

The *Guftâr*, treating of the various medical uses of the different limbs of animals (اندر منافع اعضاء حیوانات) begins on fol. 400^b. It is arranged alphabetically, beginning with *انسان* and ending with *مددهد*.

The *قرآن‌الدین*, divided into two *Maqâlah*, treating respectively of simple and compound medicaments, is wanting.

Each *Kitâb* is preceded by a full table of its numerous subdivisions. Both the volumes are written by one and the same scribe *محمد بن احمد بن عثمان* in good *Naskh* with the headings in a bold hand.

Besides the last seven foll. of the second *Kitâb*, written by *احمد ابن محمد ابن ابو القاسم*, and dated A.H. 741, several other foll. supplied by the same scribe are found here and there in both volumes. A few foll. at the beginning of the first volume and the last two foll. of the second volume are written in a later hand, and spaces for insertion of the names of diseases are left blank in many places.

No. 964.

fol. 453; lines 19; Size 11½ × 7; 8 × 4½.

The Same.

Another copy of *Dakhirah-i Khwârazm Shâhî*.

The beginning of this copy, which slightly differs from the preceding, is:—

الحمد لله حمد الشاكرين و الصلوة على نبي المصطفى به آله اجمعين -
چون از تقدير اين چنان بود الخ *

The present copy comprises the first four *Kitâb* as follows.

Kitâb I, on fol. 5^a; II, on fol. 106^a; III, on fol. 208^a; IV, on fol. 409^b.

Spaces intended for minor headings are left blank in several places.

Written in ordinary Nasta'liq within red borders.

Not dated; apparently 18th century.

No. 965.

fol. 231, lines 15; Size 9 × 5½; 7 × 4.

A very bad copy of the fourth and fifth *Kitâb* of the *Dakhirah-i-Khwârazm Shâhi*.

Beginning:—

كتاب الرابع من الدخيرة الخوارزم شاهيه ... افتر تقدم المعرفت و ابن
كتاب چهار گفتار است *

The fifth Book begins on fol. 77^a.

Written in a careless Indian Ta'liq with the headings in red.
The MS. is full of clerical mistakes.

Dated A.H. 1244 = A.D. 1866.

The MS. is in a damaged condition.

The seals of Sayyid Khwurshid Nawwâb and Sayyid Vilâyat 'Ali-Khân of Patna are found at the beginning and end of the copy.

No. 966.

fol. 94; lines 15; Size 9 × 5½; 6 × 3.

خفي بلاني KHAFI-I-ALÂ'I.

A hand-book of medicine.

Author: Ismâ'il bin Hasan Jurjâni.

Beginning:—

الحمد لله رب العالمين أما بعد چون خادم دعا گوی اسمعیل

ابن الحسن الجرجاني از جمع كتاب دخيرة خوارزمشاهي فارغ شد آنچه *

The author, who has been already mentioned in connection with his earlier and larger work, the *نَبِيَّ خَوارَزْمِشَاهِي* No. 962, tells us in the preface to the present work that after completing the *Dakhiyah*, he was requested by prince Atsiz, the son and successor of Muḥammad Khwārazm Shāh (A.H. 491–522 = A.D. 1098–1128) to write a compendium of that larger work. Hence the composition. He further adds that as this manual, consisting of two volumes, could be carried in boots, he entitled it *Khāfi*, or hidden. The prince for whom the work was written is designated here thus:—

الامير الاجل السيد العادل بناء الدين عمدة الاسلام علاء الدين و الدولة
خیار الملة نجم الامة موسید الملك تاج الملوك و السلاطین نظام المعالى
قزیل ارسلان ابو المظفر اتسیز بن خوارزم شاه حسام امیر المؤمنین *

The date of composition assigned to the work in Stewart's Catalogue, p. 106, is A.D. 1113 i.e. A.H. 506–7. The work consists of two parts, treating respectively of theoretical and practical medicine.

Part I is subdivided into two *Maqālah*; viz.

1. Preservation of health, in sixteen *Bāb*, fol. 3^a. 2. Diagnosis of disease, in seven *Bāb*, fol. 3^a.

Part II is subdivided into seven *Maqālah*, viz.

1. Advice to physicians; 2. Treatment of local diseases, in eighteen *Bāb*; 3. Fever, Measles, and Smallpox; 4. Tumours, sores and wounds; 5. Fractures, bruises, and dislocations; 6. Treatment of the hair and of skin diseases; 7. Antidotes; fol. 44^a.

A copy of the work is noticed in Rieu ii, p. 475.

Written in fair *Nasta'liq* within gold and coloured borders, with an illuminated head-piece and double-page 'Unwān at the beginning, by order of Rājah Ajit Singh Bahādur.

Dated Jumādā I, A.H. 1196.

No. 967.

foll. 129; lines 7; size $6\frac{1}{2} \times 4\frac{1}{4}$; $4\frac{1}{2} \times 2\frac{1}{2}$.

قانونچه

QĀNŪNCHAH.

An anonymous medical tract treating of the substantial elements of health; i.e. the constituent parts of the body and the organs; temperaments and faculties; various conditions and accidents of the body, and their symptoms; preservation of health; treatment of diseases; diet; etc., etc.

The work seems to be a Persian translation of Maḥmūd ibn Muḥammad ul-Jāḡmīni's (*d. A.H. 745 = A.D. 1344*) Al-Qanūnjah, a compendium of Avicenna's (*b. A.H. 370 = A.D. 980* and *d. A.H. 428 = A.D. 1037*) famous medical encyclopædia, *القانون* (Canon); see Arab. Cat., vol. iv. p. 73.

Lithographed in Lahore, A.H. 1312. An English translation, Calcutta 1782.

Neither the author's name, nor the title of the work appears in the text, but in the colophon the work is called قانونچه.

The work, divided into ten *Maqālah*, begins at once with the first *Maqālah* thus:—

این رساله مرتباً گشت بر ده مقاله - مقاله اولی در امور طبیعی -

باید دافست که طبیعت چیست الخ

در تشریح

Maqālah II. fol. 15.^a

در احوال بدن انسان و اسباب و علامات وی

که دلالت میکند بر چگونگی بدن

در نیض و تفسر

Maqālah IV. fol. 44.^b

در تدبیر تدرستان

Maqālah V. fol. 62.^a

در بیماریهای سر

Maqālah VI. fol. 79.^a

در بیان امراض که از سینه تا پائین ناف پیدا میشود

در بقیه امراض اعضا

Maqālah VIII. fol. 105.^a

در بیماریهای ظاهر بدن

Maqālah IX. fol. 111.^b

در قوی اطعمه و اشهده

Maqālah X. fol. 121^b

Written in ordinary Ta'liq.

Dated 24 Sha'bân ; the year is illegible. Apparently 19th century.
The scribe: سید محمد امین الدین says that he wrote the copy at
the request of his teacher Hakîm Muhammad Ismâ'îl.

No. 968.

foll. 277; lines 21; size $9\frac{1}{2} \times 6$; $5 \times 2\frac{1}{2}$.

اختیارات بدیعی

IKHTIYÂRÂT-I BADI'I.A work on *materia medica*.

Author: 'Ali bin ul-Husayn ul-Anṣârî, better known as Hâjî Zayn-ul-Attâr زین العطار.

Beginning:

امداد حمد بی عد و اعداد سپلش مبدعی را که آثار ابداع او بر هر
در قی از اوزاق و شجری از اشجار سمت و نموج یافته الخ

The author, who was born in A.H. 730 = A.D. 1330, and died, A.H. 806 = A.D. 1403, was the son of Jamâl-ud-Din Husayn, a renowned physician of Isfahân. Besides the present work he wrote other medical treatises, viz. رساله در صفت مردان و زنان تعلق الملوک - مقنای الغربان

He completed the present work in A.H. 770 = A.D. 1368.

The work is divided into two *Maqâlah*.

Maqâlah I treats of the simple drugs, in alphabetical order, fol. 3^b

Maqâlah II on compound medicaments, in sixteen chapters, fol. 251^b

A very old copy of the work, dated A.H. 805, is noticed in Ethé, India Office Lib. Catalogue, No. 2289. See also Rieu ii, p. 469; E. G. Browne, Camb. Catalogue, p. 212; Ethé, Bodl. Lib. Catalogue, Nos. 1581-1584; Hâjî Khal. vol. i, p. 197.

Lithographed, Cawnpore, 1879.

Written in minute *Nasta'liq* within gold and coloured borders, with an illuminated head-piece at the beginning of each *Maqâlah*.

The original folios are placed in new margins. The colophon is dated 24 Ramaḍân, A.H. 996.

Scribe: برهان.

The seals of the kings of Oude, Sulaymân Jâh, Amjad 'Ali and Wâjid 'Ali, are found at the beginning and end of the copy.

No. 969.

fol. 461; lines 17; size $10\frac{1}{2} \times 6\frac{1}{2}$; $7\frac{1}{2} \times 3\frac{1}{2}$.

The Same.

Another copy of Hājī Zayn-ul-Attār's Ikhtiyārāt-i Badi'i, beginning as above.

Maqālah I, fol. 4.^b The names of the drugs, with their correct reading, are written in a bold hand on the margins throughout.

Maqālah II, fol. 385.^b

Written in ordinary Nasta'liq within gold and coloured borders with an illuminated head-piece at the beginning of each *Maqālah*.

A seal of Munshī Muhammād Ṣafdar 'Alī Khān, dated A.H. 1277, is found on the title-page.

Not dated; apparently early 19th century.

No. 970.

fol. 130; lines 28; size $9\frac{1}{4} \times 5\frac{1}{4}$; $7 \times 3\frac{1}{2}$.

کفایہ مجاهدیہ

KIFĀYAH-I MUJĀHIDIYAH.

A work on medical science.

Author: Mañṣūr bin Muhammād bin Ahmād bin Yūsuf bin Il'yās
منصور بن محمد بن احمد بن يوسف بن ايلاس.

Beginning:—

شترو سپاس مر خالقی را که در خلقت انسان دقیق حکمت او
بی پایان است الخ *

According to Rieu, p. 470; Ethé, Bodl. Lib. Catalogue, No. 587; Ethé, India office Lib. Catalogue, No. 2297, the work was dedicated to Sulṭān Zayn-ul-Ābidin of Kashmīr (A.H. 826-877 = A.D. 1423-1472), and not to 'Alā-ud-Dīn Muhammād Khilji, as wrongly asserted by the authors of the Leyden Catalogue, vol. iii, p. 276. In the present MS. the name of the person to whom the work is dedicated is omitted. The author also wrote a medical treatise on the anatomy of the human body, entitled تشریح منصوڑی (lithographed at Delhi, A.H. 1264, Lahore, 1889, and 1895). The present work, also

called *Kifāyah* منصوري (as in the colophon of this copy), is divided into two *Fann*. The first, subdivided into two *Qism*, treats of theoretical and practical medicine, and the second, consisting of two *Maqālah*, deals with simple and compound medicaments. Cf. Åṣaf. Lib. vol. i, p. 966.

For further particulars of the work and the author see the Catalogues referred to above. The work has been lithographed, under the title *Kifāyah* منصوري, Lucknow, 1869 and 1873; and with a Hindūstānī translation and commentary by Ǧulām Gilānī bin Muḥammad Ibrāhim, in Amritsar, 1911.

Written in minute *Nim-shikast*. The colophon, dated Ṣafar, A.H. 1209, says that the MS. was copied from a copy belonging to Ḥakīm Muḥammad Fāruq.

Scribe: حمید الدین حسینی.

No. 971.

fol. 627; lines 20; size $11 \times 6\frac{1}{2}$; $7 \times 5\frac{1}{2}$.

خلاصة التجارب

KHULĀSAT-UT-TAJĀRIB.

A work on practical medicine, containing prescriptions for the treatment of the diseases of the various parts of the human body from the head downwards.

Author: Amir Bahā-ud-Daulah ibn Amir Sirāj-ud-Dīn Shāh
امیر بهاء الدوّله ابن امیر سراج العلّة بکھشی
سراج الدین شاه قاسم ابن امیر شمس الدین محمد الحسینی التوریخشی

Beginning:—

حمد بلا احصی حکیمی را که بکمال حکمت و وفور عذایت و قدرت
ماهیت اشرف انسانی را از خزانه جود خلعت وجود پوشانید الخ *

امیر بهاء الدوّله ابن امیر الكبير سراج العلّة و الدین شاه قاسم ابن ... امیر شمس العلّة ... و الدین محمد الحسینی التوریخشی

We learn from the short preface that the author wrote this work in Turušt, one of the dependencies of Ray, in A.H. 907 = A.D. 1501, 1502, and divided it into the following twenty eight *Bāb* ... تالیف ابن رساله ... در اوّن سنه سبع و تسعماهی در مسکن طرشت من قراء داش اتفاق افتاد.

Contents :—

باب اول در بیان انجه دانستن آن موقوف علیه حفظ صحت
و مراج است بر وجه کلی *

باب دوم در بیان حفظ الصحة که اعظم مقاصد طبیعی است

باب سوم در بیان تدبیر اطفال و بیرون و ناقیان و مرتضیان ۵۳^م
بعض و اعراض مفروطه نفسانی و آبهای بد
و هواهای مضر و استفراغات *

باب چهارم در بیان تدابیر انجه بتوثیب بدن متعلق است

باب پنجم در بیان اقسام امراض

باب ششم در بیان حمیات و اسباب و علامات و معالجات آنها

باب هفتم در بیان حصبه و جدری

باب هشتم در احوال دماغ و بیان آن

باب نهم در بیان احوال چشم

باب دهم در بیان احوال گوش

باب یازدهم در بیان احوال بینی

باب دوازدهم در بیان احوال دهان

باب سیزدهم در بیان احوال حلق

باب چهاردهم در بیان احوال دل

باب پانزدهم در بیان احوال مری و معده و لوب و صفاق

باب شانزدهم در بیان بعضی امراض که اکثر اطباء این ممالک
تخصیص آنرا بعضی معین مناسب ندانسته اند
و بمناسبت بعضی امراض ذکر آن کرده اند *

باب هفدهم در بیان احوال چگر و مراره

باب هجدهم در بیان احوال سپر ز

باب نوزدهم در بیان احوال روید

باب بیستم در بیان امراض مقعد

باب بیست و یکم در بیان احوال گردیده

باب بیست و دوم در بیان احوال مثانه

باب بیست و سوم در بیان احوال آلات تناسل

باب بیست و چهارم در بیان احوال آلات توالد و پستان

باب بیست و ینجم در بیان امراض پشت و مفاصل و پایها

باب بیست و ششم در بیان سوم و ادویه زبانکار و حیوانات
ذات سم کرنده و ترباقات مطلقا *

باب بیست و هفتم در بیان بعضی از تراکب که عده‌ایند
در معالجات *

باب بیست و هشتم در بیان بعضی الفاظ غربیه که متعارف
اطلاع است *

A portion of the work containing the last twenty *Bâb* is noticed in Ethé, India Office Lib. Catalogue, No. 2955. Comp. Hâj. Khal. vol. III, p. 164. In the lithographed edition, Lucknow, A.H. 1282, the work is wrongly ascribed on the title-page to Ḥakim Muḥammad 'Ali Khân, who died in A.H. 1162 = A.D. 1748, i.e., two hundred and fifty years after the composition of the work.

The colophon says that this copy was transcribed from a MS. which was copied from the author's autograph copy.

Written in a clear *Naskh* within coloured borders, with an illuminated head-piece and a double-page 'Unwân.

Dated A.H. 1070.

Scribe : شرف الدین علی الحسینی الراغدی الکبیری.

The seals of Nawwâb Sayyid Vilâyat 'Ali Khân and Sayyid Khwurshid Nawwâb of Patna are found at the beginning and end of the copy.

No. 972.

foll. 315; lines 24; Size 10×7; 6½×4½.

The Same.

Another copy of the *Khulâsat-ut-Tajârib*, beginning as above.

The colophon, dated 11 Muḥarram, A.H. 1022, says that this MS., was copied from a copy transcribed from a copy transcribed from the author's copy.

Written in small *Nasta'liq* with occasional emendations in the margins.

Scribe : ابن حیدر قلی.

No. 973.

foll. 327; lines 21; size $10 \times 5\frac{1}{2}$; 8×4 .

The Same.

A large part of the same Khulāsat ut-Tajārib. The first eight *Bāb* and part of the ninth are missing. The copy opens abruptly in the ninth *Bāb* with the following words:—

..... مالیدن نافع بود و الله اعلم بـه رطوبتی بود که در درون پلک
جمع آید الخ *

باب دهم در بیان احوال گوش
ز ترکیب و وضع و قوت سامعه الخ *

Written in fair Indian Ta'liq.

Not dated; 19th century.

No. 974.

foll. 235; lines 29; size $14 \times 8\frac{1}{2}$; $11\frac{1}{2} \times 6\frac{1}{2}$.

The Same.

Another copy of Bahā-ud-Daulah's Khulāsat-ut-Tajārib, beginning as usual.

The preface is preceded by an enumeration of the chapters.

Written in ordinary Nasta'liq.

Dated Rajab, A.H. 1085.

Scribe: میر مقیم الحسینی.

No. 975.

foll. 343; lines 25; size 12×8 ; $9 \times 5\frac{1}{2}$.

معدن الشفاء سکندر شاهی

MA'DAN-USH-SHIFĀ-I SIKANDAR
SHĀHĪ.

A work on medicine.

Author: Bhūwah bin Khawāṣ Khān بن خواص خان.

Beginning :—

مزاج امتراج عذصر اربعه و باعذريه خواص اشياء حواس خمس قالب
ضعيف و جسمان تحيف النج *

The beginning of this copy is quite different from that of the copies noticed in Rieu ii, p. 471; Ethé, Bodl. Lib. Catalogue, No. 1592, and Ethé, India office Library Catalogue, No. 2305, although the substance of the preface, as given in Rieu, is the same as here.

Firishtah, vol. i, pp. 330, 345 and 350, and the author of the *Tabaqat-i Akbar Sháhi* mention that Bhúwah, son of Khawás Khán, was a great noble of Sikandar Sháh Lodi's time (A.H. 894-923 = A.D. 1489-1517). He was put to death by Sultán Ibráhim Sháh, (the successor of Sikandar Sháh) in A.H. 925 = A.D. 1519.

The composition of the work, which the author compiled and translated from Sanskrit works enumerated in the preface, was completed in A.H. 918 = A.D. 1512, 1513. The work, also known as طب سکندری, is divided into a *Muqaddimah* and three *Báb*, described in the Catalogues mentioned above.

Lithographed, Lucknow, 1877 and 1889.

A full Table of Contents, occupying eight pages, is given at the beginning of the copy.

Written in ordinary *Nasta'liq*, with an illuminated head-piece.

Dated 18 Ramadán, A.H. 1082.

No. 976.

foll. 76; lines 17; size $9\frac{1}{2} \times 5\frac{1}{2}$; $7 \times 3\frac{1}{2}$.

دیاض الادویة

RIYÂD-UL ADWIYAH.

A treatise on simple and compound medicaments.

Author: Yúsuf bin Muhammad, with the *takhallus* Yúsufi
بن محمد المتخلس به يوسفى *

Beginning :—

الحمد لله الذي خلق لكل داء دواء وجعل حبيبه لعل القلب شفاء *

النج *

The author, who flourished under Bâbur and Humâyûn, was a native of Harât, and compiled a work on the epistolary art called بداع الانشأ in A.H. 940 = A.D. 1533. His other medical works are قصيدة في حفظ الصحة, written in A.H. 913 = A.D. 1508; فوائد اخبار - جامع الفوائد, dedicated to Bâbur, A.H. 937 = A.D. 1530; علاج الامراض; a versified treatise of therapeutics; see Rieu ii, p. 475; Ethé India Office Lib. Catalogue, No. 2304; Ethé, Bodl. Lib. Catalogue, No. 1591; Hâj. Khal. ii, p. 564.

The Riyâd-ul Adwiyah is noticed in Rieu ii, p. 840. It is divided into two *Bâb* devoted to simple and compound medicaments, in alphabetical order.

Written in hasty Nasta'liq.

Dated A.H. 1193.

Scribe : علام على.

The seals of Nawwâb Sayyid Vilâyat 'Ali Khân and Sayyid Khwurshid Nawwâb of Patna are found at the beginning and end of the copy.

No. 977.

foll. 105; lines 17; size $9\frac{1}{2} \times 5\frac{1}{4}$; $7\frac{1}{2} \times 3\frac{1}{2}$.

The Same.

Another copy of Yûsufi's Riyâd-ul Adwiyah, beginning as usual. This copy, written in different hands, is dated 1191 Fâsli.

The original tract is followed by a collection of prescriptions, written in the same hand as the latter portion of the copy.

No. 978.

foll. 254; lines 13-17; size $10 \times 5\frac{1}{2}$; 7×4 .

بهر الجوادر

BAHR-UL JAWAHIR.

A dictionary of technical terms relating to medical science.

Author: Muhammad bin Yûsuf-ut-Tabib ul-Harawi
محمد بن يوسف الطبيب الهروي

Beginning :—

حمد العلام احدى ذوى الانهايم تحقيق الخ

The work begins with an Arabic preface in which the author dedicates the work to Zahir-ud-Din Muhammad, better known as Amir Beg, whose name is introduced thus:—

ظہیر الدوّلۃ و السعادۃ و الدنیا و الدین محمد المشتہر بامیر بیگ *

It is doubtful whether the present author is the son of the well-known physician Yûsuf bin Muhammed who flourished under Bâbur and Humâyûn and wrote several medical works (see No. 976).

The work is arranged in alphabetical order and comprises the names of drugs with their uses, botanical and anatomical terms, the various diseases, etc., etc.

Edited by Hukeem Abdool Mujeed, Calcutta, 1830.

A very incorrect copy, written in bad Ta'liq, with marginal notes.

Not dated; 19th century.

No. 979.

foll. 258; lines 21; size $9 \times 6\frac{1}{2}$; $7 \times 3\frac{1}{2}$.

The Same.

Another copy of Muhammed bin Yûsuf's Bahîr-ul Jawâhir, beginning as above.

The names of drugs, arranged in alphabetical order, are written in red.

Written in fair Naskh.

Not dated; 19th century.

No. 980.

foll. 66; lines 15; size $8\frac{1}{2} \times 5$; $5 \times 2\frac{1}{2}$.

مطلوب المباشرين

MATLAB-UL MUBASHIRÎN.

A treatise on sexual intercourse and treatment for increasing or restoring virile power.

Author: Muhammed Hakim Gilâni.

Beginning:—

حمد و سپاس و شکایت بی قیاس صانع حکیمی را که بید قدرت و بقلم
ارادت الخ *

The royal personage to whom the work is dedicated is Mirân Muhammad Shâh, whose name is introduced after a series of honorific titles. He is probably identical with Mirân Muhammad Shâh Fâruqî of Gujarat, who reigned from A.H. 943-944 = A.D. 1536-1537.

The work is divided into four *Fann* and a *Khâtimah*, each *Fann* consisting of several *Fastl*.

Written in fair Nasta'liq.

Not dated; 18th century.

No. 981.

foll. 121; lines 19; size $8\frac{1}{4} \times 5\frac{3}{4}$; $7 \times 3\frac{1}{4}$.

قرابادين شفائي

QARÂBÂDÎN-I SHIFÂ'I.

A pharmacopeia or description of medical drugs, arranged in alphabetical order according to the first letter.

مظفر بن محمد بن موسى الشفائي
Author: Muzaffar bin Muhammad ul-Husayni ush Shifâ'i
محمد الحسيني الشفائي *

Beginning:—

الحمد لله الحكم العليم والصلوة على و بعد يوشيدة نماذد
ك فقير حمير مظفر بن محمد بن الحسيني الشفائي الخ *

The author was a native of Kâshân, and died in A.H. 963 = A.D. 1556. See Rieu ii, p. 474; Ethé, Bodl. Lib. Catalogue, No. 1594; Ethé, India Office Lib. Catalogue, Nos. 2310-2312; Âşaf Lib. vol. i, p. 964. Lithographed (on margin of Dakâ Ullah Khân's قرابادين ذکانی on the same subject), Dihli, 1865.

The first drug described is انوش دارو.

Written in a learned Ta'liq, with marginal notes and emendations.

Not dated; 18th century.

A note on the fly-leaf at the beginning says that this MS. belonged to the donor's brother Muhammad Ismâ'il bin Maulavi Shaykh Muhammad Bakbsh Khân Siddiqî.

Another note on the same page is dated 15 Shawwâl, A.H. 1186.

No. 982.

fol. 96; lines 19; size $10\frac{1}{4} \times 5\frac{1}{2}$; $7\frac{1}{4} \times 3\frac{3}{4}$.

The Same.

Another copy of Shifā'i's Qarābādīn, beginning as above.
 Spaces for headings are left blank in the latter half of the copy.
 Written in ordinary Nasta'liq.
 Dated 9 Ramaḍān, year not given, apparently 19th century.
 كريم الدين ولد شيخ صحبي الدين بن شيخ بدر الدين :
 Scribe:

No. 983.

fol. 170; lines 11; size $8\frac{1}{4} \times 4\frac{1}{2}$; $5\frac{1}{4} \times 3$.

The Same.

Another copy of Shifā'i's Qarābādīn, beginning as usual.
 Written in fair Ta'liq.
 Not dated; 19th century.

No. 984.

fol. 135; lines 25; size $9\frac{1}{4} \times 7$; $7 \times 4\frac{1}{2}$.

أنيس الأطباء

ANĪS-UL-ĀTIBBĀ.

A fragment of a manual of medicine.

Author: Abul Khayr Muḥammad bin Muḥammad ul-Fārisī
 أبو الخير محمد بن محمد الفارسي.

Beginning:—

حمد نا محدود قادری حکیم را سزاوار است که مصور صنعتش از
 ترکیب اجسام مخالفه الخ *

The work is divided into two *Sahīfah*, each consisting of numerous subdivisions:

Sahīfah I on theoretical medicine, fol. 2^a.

Sahīfah II on practical medicine, fol. 72^b.

The general arrangement is that diagnosis of diseases is given first; after which follows the 'symptoms' and then 'treatment.'

The MS. is defective towards the end, nearly one-fourth of the second *Sahifah* being missing. There are several *lacunae* in the copy, and the folios are misplaced in several places.

Written in fair Nasta'liq within gold borders with an illuminated head-piece.

Not dated; 16th century.

No. 985.

fol. 24; lines 18-23; size $8\frac{1}{2} \times 6\frac{1}{2}$; $7 \times 4\frac{1}{2}$.

مفردات

MUFRIDÂT.

A medical tract treating for the most part of simple medicaments, but also of some compound medicaments for various diseases of the human body from the head downwards.

Author: Muḥammad Ma'sūm bin Sayyid Ṣafā'i ul-Husayni ut-Turmuḍī ul-Bhakārī with the poetical *nom de plume* Nāmi: محمد عصوم بن سید صفائی الحسینی الترمذی اصلًا و البهکری مسکناً و نامی تخلصاً.

Beginning:—

حمد خداوند گو کش بدر کبیرا هست برابر بهم حشمت شاه و گدا

The author, already mentioned in connection with his more popular work *Tārikh-i Sind* (see No. 599), says in the preface to the present work that he compiled it from the *Ikhtiyārat-i Badi'i* and some other medical works for the convenience of medical students. At the end the work is called طب نامی, which, however, seems to be another work of the author.

It is divided into twenty-six *Bâb*, each consisting of several *Fasl*. Each *Fasl* is devoted to a particular disease, under which its remedies are given.

Written in ordinary Ta'liq.

Dated Shawwâl, A.H. 1110, the 23rd regnal year of 'Alamgîr.

The MS. is in a damaged condition, the folios having separated from the binding.

No. 986.

fol. 158; lines 9; size $9 \times 6\frac{1}{2}$; $5\frac{3}{4} \times 3\frac{3}{4}$.

A treatise on sexual science, with medical advice.

Author: Tâhir طاهر.

Beginning:—

خدای که دیده نمی شود و صورت و شکل ندارد.

In the beginning the author speaks of the Emperor Jahângîr in the present tense, and to him he, most probably, dedicated the work:

نور الدین محمد جهانگیر بادشاہ زهی پیدایش و زندگانی ثمرة
 بخش.....چهار بید که عبارت از کتاب هندی آسمانی است بدل
 میدارند و شب و روز در آرام و فراغت میگذرانند و اثار غم و الم در خواب
 هم نمی بینند.

Later on the author says that he composed the work in 1678 Hindi year; (i.e., the Bikramâjît Sanbat) = A.D. 1622. He divided it into nine *Fâsi*.

The style is bad and confusing.

Written in fair Ta'liq.

Dated 21 Jumâdâ I, A.H. 1238.

No. 987.

fol. 75; lines 17; size 8×5 ; $6 \times 3\frac{1}{2}$.

دستور الأطباء

DASTÛR-UL-ATIBBÂ.

A treatise on medicine according to the Indian system.

Author: Muhammâd Qâsim Hindû Shâh Astarâbâdi, better known as Firîshthâ Shah استرابادی المعروف به فرشته شاه.

The MS. is defective towards the beginning, and opens abruptly with the following words:—

و از خود بر صفحه روزگار یادگاری گذارم.

The author, well known for his popular general history of India تاریخ فرشته, has already been noticed in this Catalogue, No. 538.

The work also styled اختیارات قاسمی, consists of a *Muqaddimah*, three *Maqālah* and a *Khātimah*, described in Rieu, Suppl. p. 113; Ethé, India Office Lib. Catalogue, Nos. 2318–2324; W. Pertsch, Berlin Catalogue, p. 580; Ethé, Bodl. Lib. Catalogue, No. 1601. Comp. also Hāj. Khal. iii, p. 225.

The present MS. comprises only the first *Maqālah* on simple drugs and ailments, arranged in alphabetical order.

The MS. is in a damaged condition, and there are *lacunae* in several places.

Written in ordinary Nasta'liq.

Not dated; 17th century.

No. 988.

fol. 110; lines 19; size $9\frac{1}{4} \times 6$; $8\frac{1}{4} \times 4\frac{1}{4}$.

الفاظ ادویه

ALFĀZ-I ADWIYAH.

A description of drugs.

Author: Nūr-ud-Dīn Muḥammad 'Abd Ullah bin Ḥakim 'Ayn-ul Mulk Shirāzī نور الدین محمد عبد الله بن حکیم عین الملک شیرازی

Beginning:—

هو الله احد الله الصمد كه پایه حقیقت بیچوئیش از دایره
دیافت و لحاظه شناخت برتر است الخ *

Muhammad 'Abd Ullah, who edited the private letters of his uncles Abul Fadl and Fayḍī (see Ethé, Ind. Office Lib. Catalogue, Nos. 287 and 1479) and is himself the author of several *Inshās* (see Ethé, India Office Lib. Catalogue No. 2066) as well as of the Sufi work مراتب الوجود noticed in the aforesaid Catalogue No. 1925, 15, says in the preface to the present work that he wrote it at the time of the accession of Shāh Jahān, A.H. 1038 = A.D. 1628, for which year the title of the work forms a chronogram. The author further adds that he has taken the medical terms from the Greek, Arabic, Latin, Spanish, Hebrew, Syriac, Berber, Turkish, Persian and Hindi languages.

The work is divided into a *Muqaddimah*, a *Natijah* and a *Khātimah*, as follows:—

Muqaddimah in four *Fā'idah*, fol. 4^b.

Natijah: Dictionary of drugs, arranged in alphabetical order, according to the first and second letters of each word, fol. 10^a.

Khātimah, on six useful medicaments not found in ancient works, fol. 99^b.

The author uses the following abbreviations in the work:—

بیوست = بی ; رطوبت = ر ; بودت = ب ; حرارت = ح ; طبع = ط
بدل = ل ; مصلح = ص ; شربت = ش ; قوت = ق ; معندهل = مع

For other copies see Ethé, Bodl. Lib. Catalogue Nos. 1603 and 1604; Ethé, Ind. Office Lib. Cat. Nos. 2325-2327. Another medical work by this author, entitled قسطاس الاطبا, composed, A.H. 1050 = A.D. 1640, is noticed in W. Pertsch, Berlin Catalogue, p. 587.

The *Alfāz-i Adwiyah* has been lithographed in Delhi and Madras, A.H. 1265; with an English translation by F. Gladwin, Calcutta, 1793. For other editions see Catalogue of Printed Books in the Brit. Mus. by Edwards, p. 442.

Written in ordinary *Nasta'liq*.

Dated Ṣafar, the fifth regnal year of 'Ālamgir II.

Scribe: كريم الدين ولد شيخ صبيح الدين بن شيخ بدرا الدين باشندہ قصبه منیر.

No. 989.

fol. 358; lines 15; size 4½ × 5; 6 × 3.

قرابادین معصومی

QARĀBĀDĪN-I MA'SŪMI.

A treatise on compound medicaments.

Author: Ma'sūm ibn Karim-nd-Din ush-Shūstari ush-Shirāzi
معصوم ابن کریم الدین الشوستری الشیرازی.

Beginning:—

تحمیدی که لسان اعتذار تذکار مسبحان صوامع افلاک در اظهار و
تکرار آن بعجز قابل و معترفست *

The author tells us in the preface that he compiled this work from several old and modern works, with some useful additions of his own, in A.H. 1059 = A.D. 1649, and divided it into a *Muqaddimah*, seven *Maqālah* and a *Khātimah*, fully enumerated at the beginning.

A copy of the work is mentioned in Āṣaf Lib. vol. i, p. 966.

Written in ordinary Nasta'liq with an illuminated head-piece.
Dated A.H. 1114.

No. 990.

fol. 399; lines 15; size $9\frac{1}{2} \times 5\frac{3}{4}$; $6\frac{1}{2} \times 3\frac{1}{2}$.

The Same.

Another copy of Ma'sūm's Qarābādīn, beginning as above.
This copy is slightly defective towards the end.

Written in ordinary Ta'liq.

Not dated; 19th century.

The MS. is wormed.

A seal of واجد حسین شطاری، dated A.H. 1258, is found at the beginning of the copy.

No. 991.

fol. 177; lines 17; size $7\frac{1}{2} \times 4\frac{3}{4}$; 6×4 .

The Same.

Another copy of Ma'sūm bin Karīm-ud-Dīn's Qarābādīn.

The present copy lacks a few lines at the beginning, and opens thus:—

*اما بعد بر رای صواب ذمی خردمندان خورده بین

Corresponding to line 4, fol. 2^b of the preceding copy.

Written in a careless Ta'liq.

Not dated; 19th century.

The MS. is in a damaged condition.

No. 992.

fol. 284; lines 25; size $13\frac{1}{2} \times 8$; $10\frac{1}{2} \times 5$.

ملاجات دارا شکوهی

'ILĀJĀT-I DĀRĀ SHIKŪHĪ.

An encyclopaedic work on medicine, in two separate volumes.

The volumes form only a portion of the entire work. The first volume has two endorsements, viz. دارا شکوهی and نسخه دارا شکوهی. On

the title-page of the second volume the work is called **ذخیره دارا شکوهی**, but in the opening line of the same volume the title given to the work is علاجات دارا شکوهی. A medical work, called علاجات دارا شکوهی, containing similar matters and with the same arrangement, is noticed in Blochet, vol. ii, pp. 103-104, and it seems evident that the two are identical.

According to Blochet the 'Ilâjât-i Dârâ Shikûhi was composed by Nûr-ud-Din Muhammed 'Abd Ullah Hakim Shirâzi, عبد الله حکیم شیرازی, and dedicated to Prince Dârâ Shikûh. Blochet's copy, extant in three volumes, lacking one or two pages at the beginning, comprises a prolegomena and ten *Guftâr*, subdivided into several *Asrâr*.

Vol. I.

This volume opens abruptly with a section dealing with advice, instructions and precautionary measures for travellers :—

سخن سیوم در تدبیر مسافران و اصحاب عساکر مشتمل بر پنج حرف -
اگر نیت سفر دارا دارد اول فصد کند پس مسهل خورد *الخ* *

Then follows the third *Asrâr*, in two *Tadbîr*, as follows :—

Tadbîr I, fol. 3^a, on edibles مأکول, such as grains, meat, fish, fruits, herbs, boiled and cooked things, and on kitchen recipes, simple substances and drugs of any kind, etc., etc.

Tadbîr II, fol. 80^b, on potables مشروب, such as beverages, agreeable drinks, etc., etc. It ends with some prescriptions and remedies for particular diseases.

Written in ordinary *Tâ'liq*.

Not dated; apparently 19th century.

No. 993.

fol. 553; lines 12-17; size 9 x 5½; 6½ x 3½.

علاجات دارا شکوهی 'ILÂJÂT-I DÂRÂ SHIKÛHÎ.

Vol. II.

This MS., which is endorsed on the title-page 'the second volume of the book ذخیره دارا شکوهی, contains only a portion of it and begins at once with the eighth *Guftâr* thus :

گفتار هشتم علاجات دارا شکوهی در استحمام و فصد و حجامت *

The earlier part of this volume treats of the anatomy of the human body, containing descriptions of the various nerves, veins, muscles, etc., venesection and phlebotomy. It ends with the thirty-fourth *Asrār*. The latter portion contains for the most part prescriptions, arranged under the various diseases for which they are intended.

Full-sized anatomical illustrations are given on foli. 20^b, 27^b, and 36^b.

Written in ordinary Ta-líq.

Dated 19 Jumâdâ II; year illegible. Apparently 18th century.

No. 994.

foll. 357; lines 24; size 9½ × 6; 6½ × 3½.

كتاب الموعظي

TUHFAT-UL-MU'MININ.

The well-known work on *materia medica*.

Author : Muhammad Mu'min Husayni Tanakabuni
محمد مومن حسینی تکابنی *

Beginning :—

The author's father (Mir Muhammad Zamān Tanakābuni) and grandfather were the court physicians of the Ṣafawī kings. The work is dedicated to Shāh Sulaymān (A.H. 1077–1105 = A.D. 1666–1694), to whose court the author was attached. We learn from the preface that the author's main object in writing the present work was to correct the errors and the inaccuracies which he noticed in the Ikhti-yārāt-i Badi'i (see No. 968 in this Catalogue). He based it on the Arabic medical work entitled عالٌ بعَ الطِّبِّبِ جَهَلَهْ, also styled جامع بغدادی and several other Arabic and Indian medical treatises.

For full particulars see Rieu ii, p. 476; Ethé, Bodl. Lib. Catalogue, Nos. 1605-1608; Ethé, India Office Lib. Catalogue, 2328-2335; W. Pertsch, Berlin Catalogue, pp. 584-587. See also Kashf-ul-Hujub, fol. 31^a. Lithographed in Delhi, A.H. 1266; Isfahân, A.H. 1274, and (Persia), A.H. 1284.

The work is divided into two parts. The first, containing five chapters, is called *Tashkhis* and the second, called *Dasturât*, consists of three *Qism* of which the third is wanting in the present and all copies extant.

At the end is found a section called دستور العمل on the different kinds of fever, consisting of a *Muqaddimah*, five *Fasl*, and a *Khatimah*, beginning:—

• وهو يشفى بطافة الکريم الخ

Written in small *Nasta'liq* with an illuminated head-piece.

The colophon on fol. 349^b is dated 6 *Dulqa'd*. The year is not given, apparently 18th century.

Explanatory marginal notes, written in the same hand as the text, are found throughout.

The seals of Sayyid Khwurshid Nawwâb and Sayyid Vilâyat 'Ali Khân of Patna are affixed at the beginning and end of the copy.

No. 995.

fol. 298; lines 24; size $12\frac{1}{4} \times 8\frac{1}{4}$; $9 \times 5\frac{1}{2}$.

The Same.

Another copy of Mu'min Husayni's *Tuhfat-ul Mu'minîn*, beginning as above.

The *Dastûr-ul 'Amal* is wanting in this copy.

Written in fair *Naskh*.

Dated 4 *Shawwâl*, A.H. 1130.

Scribe: ابن ملا بیروز رسم.

The seals of Sayyid Khwurshid Nawwâb and of Sayyid Vilâyat 'Ali Khân of Patna are found at the beginning and end of the copy.

No. 996.

fol. 459; lines 19; size $11\frac{1}{4} \times 7\frac{1}{2}$; $7\frac{1}{4} \times 4\frac{1}{4}$.

The Same.

Another copy of the same *Tuhfat-ul Mu'minîn*, without the *Dastûr-ul 'Amal*.

Written in ordinary *Ta'liq* within coloured borders with an illuminated head-piece.

Dated 24 *Muharram*, A.H. 1240.

Scribe: نوارش حسین انصاری.

No. 997.

foll. 428; lines 19; size $9\frac{1}{2} \times 5\frac{1}{2}$; $7 \times 3\frac{1}{2}$.

The Same.

A defective copy of the same *Tuhfat-ul Mu'minîn*, beginning as usual.

It breaks off with the third *Tashkhis* on the nature and properties of simple drugs and ailments, arranged in alphabetical order. The last two *Tashkhis* of the first part and the entire second part are wanting.

Written in ordinary Ta'liq.

Not dated; early 19th century.

No. 998.

foll. 173; lines 17; size $9\frac{1}{2} \times 6$; $7 \times 4\frac{1}{2}$.

The second *Qism* of the *Dastûrât* of the *Tuhfat-ul Mu'minîn* on compound medicaments.

Beginning:—

قسم ثانی از دستورات جامع موسم بتحفه المؤمنین که آن مشتمل است بر تشخیصات و دستورات در بیان اعمالی که متعلق است

بادریه مركبة *

Written in ordinary Ta'liq.

Dated Monday 3 *Sha'bân*, the forty-fifth year of *Shâh 'Alam's* reign.

No. 999.

foll. 404; lines 15; size $9\frac{1}{2} \times 6$; $7 \times 3\frac{1}{4}$.

قربادین جلالی

QARÂBÂDÎN-I JALÂLÎ.

A work on compound medicaments.

The name of the author is partly wormed. The portion extant is Hajji جلال bin Amin-ut Tabib ul-Murshidi ul-Kâzaruni بن امين الطبيب المرشدي الكازروني.

Beginning :—

الحمد لله رب العالمين اما بعد بذاته این مقالات
دوم از کتاب احتیارات بدیعی که ذکر کرده در مرکبات الخ *

The author tells us in the preface that the author of the *Ikhtiyârât-i Bâdi'i*, d. A.H. 806 = A.D. 1403, (see No. 968) had omitted a good deal in his second *Maqâlah* on compound medicaments. Our author therefore removed the deficiencies of the said work by additions from other medical works, as well as from the experience he had gained from experts, and thus compiled the *Ikhtiyârât-i Bâdi'i* in its complete form. It is further said that Hâjî Jalâl prefixed a *Muqaddimah* to the first *Maqâlah*, and at the end of each *Bâb* added a *Fâsl* from the *Dakhîrah-i Khwârazm Shâhi* (see No. 962).

A copy of this work is mentioned in Âsaf Lib. vol. i, p. 964.

The MS. is defective towards the end, and headings are omitted in many places.

Written in ordinary Ta'liq.

Not dated; 19th century.

No. 1000.

fol. 48; lines 22; size 7×4 ; $5\frac{1}{2} \times 2\frac{1}{2}$.

خرقه

KHIRQAH.

A treatise on sexual intercourse.

Author: Murtadâ Quli Shâmlû.

Beginning :—

سبحان الله زنگ آمیزی بساط حمد و سپاس حکیمی که خرقه
معرفت را بر قامت صحیح مراجان الخ *

The author's father, Hasan Beg Shâmlû, was the governor of *Khurâsân*, and died towards the end of Shâh Safi's reign (A.H. 1038–1052 = A.D. 1629–1642). Murtadâ Quli flourished under Shâh Sulaymân (A.H. 1077–1105 = A.D. 1667–1694), who appointed him to the government of Qum. He was a good poet, and also wrote a beautiful *Shikastah* hand.

The work, dedicated to Shâh Sulaymân, is divided into thirty sections termed بخشیه See Rieu ii, p. 794.

There is a lacuna after fol. 47.

Written in fair Naskh.

Not dated; 18th century.

The seals of the last two ex-kings of Oude are found at the end of the copy.

No. 1001.

foll. 372; lines 23; size $11\frac{1}{4} \times 6\frac{3}{4}$; $7\frac{1}{4} \times 4$.

طب اکبری

TIBB-I AKBARI.

A work on the symptoms of diseases and their treatment, translated, with additions, from the Arabic work شرح اسباب و علامات of Nafis bin 'Iwaq Kirmānī (d. after A.H. 850 = A.D. 1446).

Translator: Muḥammad Akbar, commonly called Muḥammad Arzānī, bin Hājī Muqim محمد اکبر عرف محمد ارزانی بن حاجی مقیم.

Beginning:—

صحیح ترین کلامی که مشام ناطقہ دانش آئین را که آئینہ ادراک
محسوسات و معقولات است الخ *

The title of the work, given in the preface to this copy, is طب اکبر.

The translator, a renowned physician of India, flourished in the reign of Aurangzib, to whom the work is dedicated. He left several other medical works; viz. میران الطب (see No. 1005), مجموعات (lith. Bombay A.H. 1286; Lucknow, A.H. 1280), مشرح القلوب (lith. Lucknow, 1882), قرایادین قادری and تعاریف الامراض - طب النبي (see No. 1004).

Muhammad Akbar completed the translation in A.H. 1112 = A.D. 1700. For other copies see Rieu ii, p. 478; Ethé, India Office Lib. Catalogue, Nos. 2339 and 2340. Printed in Calcutta, 1830; in Delhi, A.H. 1265; in Madras, A.H. 1264; Bombay, 1275 and 1279; in Lucknow, A.H. 1272 and 1289; in Teheran, A.H. 1275; Lahore, 1911.

The work is divided into twenty-seven *Bāb* and a *Khātimah*, described in Ethé, India Office Lib. Catalogue loc. cit.

Marginal notes and emendations, written in the same hand as the text itself, are occasionally found.

Written in small Nasta'liq within coloured borders with the headings in red.

Dated, on fol. 369^b, 21 Jumādā I, A.H. 1242.

No. 1002.

foll. 452; lines 23; size $12\frac{3}{4} \times 7\frac{1}{4}$; $8\frac{1}{2} \times 4\frac{1}{2}$.

The same.

Another copy of Muḥammad Arzānī's Ṭibb-i-Akbarī, beginning as above: *صحیح ترین کلامی الحج*.

Written in bad Indian Ta'liq within coloured borders.

Not dated; apparently latter half of the 19th century.

No. 1003.

foll. 269; lines 23; size $12\frac{3}{4} \times 9\frac{1}{2}$; 10×7 .

The same.

Another copy of the preceding work, beginning as usual.

A detailed index of the contents is prefixed.

Written in ordinary Ta'liq with the headings in red. Marginal notes and emendations are found here and there. The seals and signatures of sayyid Khwurshid Nawwāb and Sayyid Vilāyat 'Ali Khān of Patna are found in the copy.

Written in Indian Ta'liq.

Not dated; apparently early 19th century.

No. 1004.

foll. 217; lines 19; size $9 \times 5\frac{3}{4}$; 7×4 .

قراباءدين قادری

QARĀBĀDĪN-I QĀDIRĪ.

A work on compound medicaments by the same Muḥammad Akbar Arzānī.

Beginning:—

ثُنائی کہ شایان جذاب مستطاب حضرت الہی تعالیٰ است الحج

In the preface the author after enumerating his previous six compositions, viz. میران الطب - مفرح القلوب - طب الراکب - تلخيص طب النبي - مجهريات اکبری and تعاریف الامراض, says that he commenced to write the present work in A.H. 1126 = A.D. 1714, and according to Rieu ii, p. 480, he was still engaged on it in A.H. 1130 = A.D. 1718.

According to the preface the work is divided into twenty-two *Bâb*, but the present MS. comprises the first thirteen only.

The author says that he belonged to the Qâdirî order, and therefore entitled the work after the holy name of the great saint 'Abd-ul Qâdir Jilâni.

Comp. Ethé, India Office Lib. Catalogue, No. 2344.

Printed in Bombay A.H. 1277 and in Delhi, A.H. 1286; Lucknow, 1886.

Written in ordinary Ta'liq.

Not dated; 19th century.

No. 1005.

fol. 519; lines 9; size $9 \times 5\frac{1}{4}$; $7 \times 3\frac{1}{4}$

میزان طب.

MÎZÂN-I TIBB.

A hand book of medicine by the same Muhammad Akbar.

Beginning:

الحمد لله رب العالمين.....اما بعد العبد الجانى محمد
ازانى المسمى به محمد اکبر میگوید *

In the short preface the author tells us that he wrote this مختصر or manual for the use of his own children and other students of medicine.

The work is divided into three *Maqâlah*, as follows:—

I. On the symptoms and qualities of heat, cold, moisture and dryness, fol. 2^a.

II. On simple and compound medicaments, fol. 5^a.

III. On diseases and their treatment, fol. 59^b.

See Rieu ii, p. 479; Ethé, Bodl. Lib. Catalogue, No. 1612. Lithographed, Calcutta, 1836; Cawnpore, 1876; and Lucknow, A.H. 1318.

Written in large Indian Ta'liq.

Not dated; 19th century.

No. 1006.

foll. 168; lines 15; size 9 x 5½; 5½ x 2½.

شفاء القلوب

SHIFĀ-UL QULŪB.

A medical tract.

Author: Ahmad-ut-Tabib ul-Barjandi, better known as Jalāl ud-Dīn.

احمد الطبيب البرجندى الشهير بجلال الدين *

Beginning:—

محمد مقدس اساس و سپس بقياس حکیمی را رواست الخ *

The author tells us in the preface that he wrote this work for 'Umdat-ul-Mulk Nawwāb Amir Khān, to whom he presented it on the occasion of his (Nawwāb's) visit to Kābul. This Amir Khān, a favourite of Muḥammad Shāh, was appointed Governor of Allahābād in A.H. 1152 (A.D. 1739) and died, A.H. 1159 (A.D. 1747). See Beale's Biographical Dictionary, p. 71.

The work is divided into a *Muqaddimah*, three *Bāb* and a *Khātimah*, with numerous subdivisions styled *Maqālah*, *Fasl*, *Manjā'at*, *Matlab*, *Bahs*, *Qā'idah*, *Fā'idah*, *Qānūn*, *Fann* and *Ta'līm*:

Contents:—

on fol. 6 ^a .	مقدمه در بیان شرف علم طب و تعریف آن
fol. 7 ^b .	باب اول در حفظ صحت
fol. 46 ^b .	باب دویم در کیفیت علاج
fol. 92 ^a .	باب سیوم در ادویه و اغذیه منفرد و مرکب
fol. 161 ^b .	خاتمه در متفرقات

The paper towards the beginning of the MS. is getting brittle, and the writing in many places is illegible. The latter portion, foll. 122-168, is supplied in a later hand. The MS. is slightly defective towards the end, and breaks off with the words:—

و یک قسم را بطعم امیرد که بخورد وی میدهد و نصف دیگو.....

Written in fair Naskh.

Not dated; 18th century.

No. 1007.

foll. 321; lines 25; size $9\frac{1}{2} \times 5\frac{1}{2}$; $7\frac{1}{2} \times 4$.

مختزن اسرار اطباء

MAKHZAN-I ASRĀR-I ATIBBĀ.

An encyclopaedia of medical science.

Author: Muḥammad Maḥdi bin Muḥammad Ja'far bin Muḥammad Ḥasan Tabib محدث مهدی بن محمد جعفر بن محمد حسن طبیب.

Beginning:—

محمد مهدی محدث جعفر بن محمد حسن طبیب انسان را که از کمال بداعی مخلوقات انسان را
لباس و قد کرمند این آدم پوشانید الخ

The author says in the preface that he compiled the work in Persian from trustworthy works of ancient and modern physicians.

The date of composition, expressed by the title, is A.H. 1170 = A.D. 1757.

The work consists of four *Fann*, each of which comprises numerous subdivisions termed *Muqaddimah*, *Maqālah*, *Maqsad*, *Bāb*, *Maṭlab*, and *Fasl*, fully enumerated at the beginning. They are as follows:—

I. Definition and utility of medicine; composition and structure of the human body and its organs; health, its preservation and general treatment, etc., fol. 3^a.

II. Compound medicaments, arranged in alphabetical order, fol. 45^b.

III. Simple medicaments, in alphabetical order, fol. 308^c.

The MS. is defective towards the end. It breaks off at the beginning of the third *Fann* with the word بارزه. So the greater portion of the third *Fann* and the whole of the fourth are wanting.

Written in minute Nasta'liq.

Not dated; 19th century.

No. 1008.

fol. 251; lines 15; size 12×6 ; $8 \times 4\frac{1}{2}$.

خلاصه العیش خالم شاهی

KHULĀSAT-UL 'AYSH-I 'ÂLM SHÂHÎ.

An exhaustive work on sexual intercourse and similar matters.

Author: Mazhar Mu'zaffar. مظفر مظفر

Beginning:—

حمد بیقدیس و ستایش با سپاس آفریدگاری را سزد که خلقت انسان را

* الح

From the wordy preface, mostly devoted to the praise of the reigning sovereign Shâh 'Âlam, to whom the work is dedicated, we learn that the author wrote it in A.H. 1177 = A.D. 1763, 1764, the fifth regnal year of that king.

The work consists of two *Mâslab*, each subdivided into twenty *Bâb*. A complete index, with reference to the pages, is given on fol. 4^a-6^a.

Mâslab I. fol. 4^a.

مطلب اول مبنی بر احوال و صفات آرایش مردان و حسن
معاشرت و مباشرت ایشان با زنان و بیان مقویات بالهیه از ادویه و اغذیه
و غیر آن *

Mâslab II. fol. 64^a.

مطلب ثانی مختص از برای زنان و بیان مداری تزئین اعضا
اینان و صفات زیب و پیروایه با حسن معاشرت و مباشرت و آداب اوصاف
خلوت و ذکر اسرارات و حکایات و حرکات و سکنات ایشان که باعث تحریک
بالهیه مردان بوده باشد *

A copy of the work, without the author's name, is noticed in Ethé, Bodl. Lib. Catalogue, No. 1628.

Written in fair Indian Ta'liq within coloured borders with an illuminated head-piece and a double-page 'Unwân.

Dated Friday, 12 Rajab, A.H. 1189.

Scribe: عیبر هدایت اللہ.

No. 1009.

foll. 167; lines 15; size $9\frac{1}{2} \times 6$; $7 \times 3\frac{1}{2}$.

تألیف شریف
TÂLÎF-I SHARÎF.

Indian *materia medica* or a dictionary of simple medicaments.

Author: Hakim Muhammād Sharif Khān son of Hādiq-ul Mulk
Hakim Muhammād Akmal Khān ولد حافظ الملک حکیم محمد اکمل خان
 حکیم محمد شریف خان ولد حافظ الملک حکیم محمد اکمل خان. He died in A.H. 1231 = A.D. 1815.

Beginning:—

برگ درختان سبز در نظر هوشیار - گلهای گوناگون و درختهای موزدن
 دلیلیست سلطع و بوهانیست قاطع النع *

In the preface the author says that the use of Indian drugs in the prescriptions of his ancestors obliged him to have recourse to Hindi works and therefore he, for convenience sake, thought of writing a work on Indian *materia medica* on the model of *اختیارات تحقیق الموصفات* and *دستور المنود دارا شکوهی*. He further adds that as the works were not up to the mark he removed their deficiencies in the present work. For the names of drugs, he says, he has followed the usage current in *Shâjhahânâbâd*.

The British Museum copy, Or. 1696, contains a dedication to Shâh 'Alâ'âm (A.H. 1173–1221 = A.D. 1759–1806), and the author's علاج *الاصراض* (See No. 1010) expresses by its title the date of composition, A.H. 1177 = A.D. 1763, 1764.

The names of drugs, arranged in alphabetical order, are followed by their descriptions, properties and uses.

A copy of the work is noticed in Rieu ii, p. 842. Lithographed in Delhi with the title, القاء الادوية، A.H. 1265. A second edition, lithographed in Delhi, A.H. 1280, contains also the *خواص الجواهر* or *تحقیق عالم الشافعی* by the same author, also dedicated to Shâh 'Alâ'âm, and five works of Gulâm Muhammād Khān, viz. رساله چوبچینی - رساله وبا رساله ختنی رساله زیدة الحقائق - رساله ماکول ومشروب which was published by Dr. George Playfair, Calcutta, 1833.

The author's medical tract عجاله نافعه was lithographed, Lucknow, 1873.

Written in ordinary *Nasta'liq*.

Not dated; 19th century.

No. 1010.

fol. 477; lines 18; size $10\frac{1}{2} \times 6\frac{1}{2}$; 8×4 .

علاج الامراض
'ILĀJ-UL AMRĀD.

A work on compound medicaments.

Author: Hakim Muḥammad Sharif Khān حکیم محمد شریف خان Beginning :—

در فیض است مفہیں از کشایش نا امید اینجنا.....، مفرحی

که باعث تفریج قلوب سودا زدگان الحمد لله

Muhammad Sharif Khān, son of Muḥammad Akmal Khān, who has already been mentioned (No. 1009) in connection with his other medical work, *Tālib Sharif*, says in the preface to the present work that in his youth he had written glossaries on شرح موجز که سروج اسباب و علامات - مسمی بنقیس است and had collected the prescriptions of his deceased grandfather, father, uncle and others, but, owing to adverse circumstances, could not make proper use of them until he was persuaded by his father and some of his friends to write the present work. The title علاج الامراض is a chronogram for the date of the completion of the work, A.H. 1177 = A.D. 1763, 1764.

The work is divided into a *Muqaddimah*, twenty *Maqālāt* and a *Khātimah*.

Lithographed, Lucknow, 1879; Delhi, A.H. 1303.

Written in hasty *Ta'liq*.

Dated 9th April, 1813,

خزانچی لعل ولد رکنپت رای بن هیرا لعل کابته نهاد ساکن
Scribe: *چکله سکندر آباد

No. 1011.

fol. 535; lines 19; size $9\frac{1}{2} \times 5\frac{1}{2}$; 8×4 .

ریاض الفواید

RIYĀD-UL FAWĀ'ID.

A thesaurus of medical science.

Author: Muḥammad Amān bin Muḥammad Afḍal bin Muḥam

mad 'Árif bin Muhammad Husayn Mirzâ bin Muhammad Tûlak
محمد امân ابن محمد انصل بن محمد عارف سلطان،
بن محمد حبیب میرزا بن محمد تولک سلطان وائی تالقان *

Beginning :—

سپاس بیقدیس سر حکیمی را که معمومان الٰم عصیان را به درای
شغاف رحمت نجات بخشیده الغ *

In a short preface the author tells us that he studied the science of medicine under Shaykh 'Abd-ul Laṭif bin Shaykh 'Abd-ul Ḥaq, and wrote the present work for the benefit of the public.

The work consists of a *Muqaddimah*, two *Fann* and a *Khātimah*, which are enumerated in the preface. Each has numerous subdivisions.

They are as follows :—

Muqaddimah on the utility of medicine, fol. 10^b.

Fann I on theoretical medicine, in seven *Maqâlah*, fol. 11^a.

Fann II on practical medicine, also in seven *Maqâlah*, fol. 180^a.

Khātimah on miscellaneous subjects, relating to the preservation of health, advice to physicians, etc. etc., in twelve *Fast*, fol. 523^a. A copy of the work is mentioned in Āṣaf Lib. vol. i, p. 956.

Written in ordinary *Ta'liq*.

Dated A.H. 1187.

No. 1012.

fol. 73; lines 15; size 10×6; 7½×4.

غیاثیہ

GIYÂŞIYÂH.

A hand-book of medicine.

Author : Maḥmûd ibn Ilyâs ush Shirâzi.

Beginning :

سپاس و ستایش خداوندی را که ذات او بیچ ذات نماند الغ *

It is said in the preface that the work is named after Giyâş-ud Din Sâlîr, for whom it was written.

It is divided into four *Maqâlah*, as follows :—

I. Theoretical medicine, in eighteen *Bâb* fol. 2^a.

II. Practical medicine; diseases of the various parts of the body from the head downwards, and their treatment, in fifty-nine *Bâb*, fol. 20^a.

III. Simple drugs, fruits, etc, in twenty-eight *Bâb*, fol. 44^a.

IV. Compound drugs, in twenty-two *Bâb*, fol. 54^b.

Written in ordinary Nasta'liq.

Dated 12 Shawwâl, the 18th regnal year (?) .

No. 1013.

fol. 41; lines 17; size 9 x 6; 6 x 3½.

خلاصه التشريح

KHULÂSAT-UT-TASHRÎH.

A treatise on the anatomy of the human body.

Author: 'Abd-ur-Razzâq عبد الرزاق.

Beginning :—

بسم الله الرحمن الرحيم - هست ز اسباب شفای سقیم - اطیاف حدد
و ثنا حکیمی را سرخ که بهر تشريح ایدان انسان الخ *

The author tells us in the preface that he learnt the science of anatomy from his master Qutb-ud-Din Muhammad Âdam, who subsequently gave him a post in the royal hospital, the building of which, says the author, was a most wonderful work of the deceased Sultân. The name of the king to whom the work is dedicated is not mentioned, there being only a series of honorific titles. The author enumerates the following works at the beginning :—

ذخیره — کامل الصناعة — قانون — تشريح etc.

The work is divided into a *Muqaddimah*, six *Fâsl* and a *Khâtimah*, as follows :—

Muqaddimah : the various organs, or component parts of the human body, fol. 3^a.

Fâsl I. Bones, fol. 7^a.

II. Nerves, fol. 15^b.

III. Arteries, fol. 19^a.

IV. Veins, fol. 21^b.

V. Muscles; fol. 26^a.

VI. Complex organs, fol. 28^b.

The *Khâtimah* is wanting.

Written in ordinary Nasta'liq.

Dated Dulhijjah, 19th century.

Scribe: سردار دام کلینه ساکن قصبه منیر

No. 1014.

foll. 22; lines 15; size $9\frac{1}{2} \times 6\frac{1}{2}$; $7 \times 3\frac{1}{2}$.

دستور الفصد

DASTŪR-UL FASD.

A treatise on phlebotomy or venesection.

Author: Muhammad Beg محمد بیگ.

Beginning:—

الحمد لله رب العالمين والصلوة على رسوله اما بعد چنین

گوید بنده ضعیف عباد الله القوى محمد بیگ غفر الله له و لوالديه

اللخ *

We are told in the short preface that the author compiled this manual from *Dakhīrah-i Khwārazmshāhi* and from other good works, dividing it into six *Bāb*, each consisting of several *Fasl*. A copy of the work is noticed in *Āṣaf Lib.* vol. i. p. 950.

Written in ordinary T'aliq.

Not dated; 19th century.

No. 1015.

foll. 124; lines 29; size $13\frac{1}{2} \times 9$; $10\frac{1}{2} \times 6$.

شفا خانه *

SHIFÂ KHÂNAH.

A dictionary of drugs, with the names in Arabic, with the Persian and Hindūstānī equivalents, arranged in alphabetical order.

Author: Sayyid Muhammad 'Ali Khân Bahâdur alias Nawwâb Dûlîah سید محمد علی خان بہادر عرف نواب دوله.

There is no preface to the work. It begins at once with the names of the drugs. It consists of two parts:—

I. fol. 1^b, beginning thus:—

تفصیل ادویه مستعملہ کہ اول آنہا الف است بلحاظ حرف ثانی۔

ام یعنی انبہ اللخ *

II. fol. 117^a, beginning:—

فهرست ثانی ادویه متعلقه کتاب هذا بطوریکه در کتب دیگر
مسطوان است - حرف الالف آیکامه بروزن کارنامه اسم فارسی الخ *

The name of the author is taken from the colophon found at the end of the first part, fol. 116^a. It is dated Dulhijjah, A.H. 1269.

Written in ordinary Ta'liq.

Scribe: سید محمد علی.

No. 1016.

fol. 199; lines 21; size $12 \times 6\frac{1}{4}$; $6 \times 4\frac{1}{2}$.

قرابادین سریانی

QARĀBĀDĪN-I SURYĀNī.

A medical work treating of the preparation of vinegars, beverages, pills, lozenges, electuaries, ointments, and other medicaments.

The name of the author is not given anywhere, and the work begins at once without a preface with the following lines, the title of the work occurring in them:—

قرابادین سریانی باب اول از قرابادین سریانی که دران نسخه ها
عرق مركب سرکه و شربیات و دیدات مذکور است *

The headings of the prescriptions, written in red, are in Syriae, followed by the Persian equivalents, after which the method of preparing the prescription and its effects are given.

Written in ordinary Ta'liq.

Not dated; 19th century.

No. 1017.

fol. 454; lines 15; size $9\frac{1}{4} \times 6$; $6\frac{1}{4} \times 4$.

قرابادین کافی

QARĀBĀDĪN-I KĀFĪ.

An elaborate thesaurus of medical science.

Author: 'Abd-ul Karim, entitled Khāqān Muḥammad Mirzā

عبدالکریم معروف بخطاب خان ibn Hakim Muhammad Yūsuf Khān
خاقان محمد میرزا خان ابن حکیم محمد یوسف خان *

Beginning:—

بعد از حمد و سپس بی پایان بر آن دیگرندۀ عالمین و سرفرازندۀ آدمیان
بر ملایک و جنیان الخ *

The author states in the preface that after acquiring the necessary knowledge of the other branches of literature he applied his mind to the study of medicine—a taste which, he says, he inherited from his father—with the result that he wrote an Arabic work on medicine, entitled خوبیة العلاج, (the numerical value of which gives the date of composition, A.H. 1202 = A.D. 1788), at his native place Shāhjahānābād. He then adds that as some useful prescriptions of his own and of other experts could not be included in the work, he thought of writing a detailed work on medical science with the object of removing the want of a work on the subject. He therefore commenced the present composition at Kānpūr in A.H. 1223 = A.D. 1808, and divided it into a *Muqaddimah*, twenty *Bāb* and a *Khātimah*, fully enumerated at the beginning.

The author enumerates the following works as those on which he based his work:—

— مجموعهٔ بقائی و دارا شکوهی — تحقیق المؤمنین — قرابادین قادری
— عجالت نافعهٔ دستور العمل، composed by the author's father —
شرح معجز و شروح قانون — طب اکبر — مجررات اکبری etc.

The colophon, dated Dulhijjah, A.H. 1224, tends to suggest that the MS. is an autograph copy by the author. This assertion is supported by numerous marginal emendations written in the same hand as the text itself.

Written in ordinary Ta'liq.

بِرَاعْدَاءِ دِينِ مُعَاذَرَاتِ بُو عَلَى خَانِ
A seal of Muazzafar Husayn bearing the inscription شد مظفر حسین is found at the beginning and end of the copy.

No. 1018.

foll. 274; lines 19; size 12 × 7½; 7½ × 4.

مجربات بوعلی خان

MUJARRABĀT-I BŪ 'ALI KHĀN.

A medical tract, containing tested cures and remedies for all diseases.

Author: Hakim Bū 'Ali Khān حکیم بوعلیخان.

Beginning :—

اک الحمد یا من جلی اجیاد خراید النباتات بمراسل الخ

The author says in the preface that he long had cherished the idea of writing a medical work, when he was obliged to leave his native country Lahore, and go to Bundelkhand, where he compiled the present work. From a statement on fol. 6^b. it appears that in A.H. 1219 = A.D. 1804, while the author was staying at Lucknow, he had to go to Bundelkhand by order of John Bailey چان بیلی and Mirzā Ja'far. Towards the end of the copy the date A.H. 1226 = A.D. 1811, is repeatedly mentioned.

The work consists of two *Fann*, each of which comprises a separate volume. The first deals with remedies and cures for special diseases of the human body from the head downwards, and the second with general diseases. The present copy comprises the first *Fann* or the first *Jild*.

The author does not give any title to the work, the one given above is taken from an endorsement on the fly-leaf.

Written in fair Ta'liq.

Not dated ; 19th century.

Scribe : پیاری لال ولد نت آنند ساکن اشرف آباد :

No. 1019.

fol. 220; lines 17; size 9×5½; 5½×3.

ملقط دکائید

MULTAQAT-I DAKĀ'IYAH.

A work on compound medicament, treating of the various kinds of medical preparations, arranged alphabetically.

Author: Dakā Ullah Khān ibn Ishāq ibn Ismā'il ut-Tabib, popularly called in Dihli, Tabib-i Khāqān Muḥammad Baqā Khān : ذکاء الله خان ابن اسماعیل الطبیب المشهور فی دیار الدهلی بطیب خاقان محمد بقا خان (d. A.H. 1209 = A.D. 1794).

Beginning :—

سپاس بعفیلس مرخدایرا سرد که در فرضن پیدایش هرم موجودی از
موجودات چندین هزار حکمت تعبیده فرموده الخ *

In the preface Dakā Ullah tells us that he compiled the work from the collections of recipes and medical preparations of his father

and grandfather, which he found in their pharmacopeias and note-books. The full title given to the work is ملقط ذکایه منتخب از قرایین ذکایه منتخب از مجموعهٔ بقایهٔ، but at the end it is called مجموعهٔ بقایهٔ.

Written in fair Nasta'liq with notes and emendations on the margins.

Dated Rāmpur, 12 Dulqa'd, A.H. 1257.

Scribe : محمد رحیم ولی اللہ و میان محمد ولی اللہ.

No. 1020.

fol. 108; lines 10; size $9\frac{1}{2} \times 5\frac{1}{2}$; $7 \times 3\frac{1}{2}$.

تحفة الاحباب

TUHFAT-UL AHBĀB.

A work on sexual intercourse.

Beginning :—

بدانکه مبادرت امریست که خداوند ذکر آذا برای ادای نوع
انسان که اشرف مخلوقات است \star

The author, who does not reveal his name, says that he wrote the work at the request of some of his friends, dividing it into nineteen *Fasl*, enumerated at the beginning.

Written in careless Indian Ta'liq.

Not dated; 19th century.

No. 1021.

fol. 87; lines 17; size $12 \times 7\frac{1}{2}$; $7\frac{3}{4} \times 4$.

جواب شافی

JAWĀB-I-SHĀFI.

A controversy regarding two general propositions of the science of medicine.

(1) كل حلو حار رطب. "All sweet things are of a hot and moist temperament."

(2) كل حلو حار. "All sweet things are of a hot temperament."

Author: Muhammad Sa'id.

محمد سعید.

Beginning :—

الحمد لله المالك القدس العزيز الحكيم الخ .

The controversy took place between the author and one Hakim Hifāzat Husayn, both of whom were still alive in A.H. 1282 = A.D. 1865. The author, a popular Hakim of Patna, wrote this tract in the form of a letter addressed to Hakim Hifāzat Husayn, in refutation of the latter's belief in the first of the two propositions.

The full title of the work, as given in the beginning, is حادثة العسلية في رد من احدث من الحلو والرطب موجبة الكلية جواب شافعي .

The MS. was written at the author's request by his pupil نيارى حسين in A.H. 1282.

Written in ordinary Ta'liq.

No. 1022.

foll. 89; lines 13–16; size 8×5 ; 6×4 .

The same.

Another copy of the Jawāb-i Shāfi, beginning as above:

Written in ordinary Ta'liq.

Dated 15 Rajab, A.H. 1292.

Scribe: محفوظ الحق .

No. 1023.

foll. 85; lines 18; size $9\frac{1}{2} \times 6$; $7\frac{1}{2} \times 3\frac{3}{4}$.

The same.

Another copy of the above work (جواب شافعي).

Written in fair Ta'liq.

It is said on the title-page that the copy was written at 'Azimā-bād (Patna) in A.H. 1297 by Muḥammad 'Abid Husayn at the request of Sayyid Ahmad Husayn.

No. 1024.

foll. 60; lines 20; size $12\frac{1}{2} \times 8\frac{1}{2}$; $9\frac{1}{4} \times 5\frac{1}{4}$.

A collection of medical tracts by Yūsufī. He has been mentioned in connection with his رياض الادوية (See No. 976).

I. fol. 1^b. فواید اخیار Fawā'id-i Akhyār. A versified tract on therapeutics.

Beginning :—

بدان چونکه گفی سپاس و دزود که در فن طب است این قطعه

The date of completion, A.H. 913 = A.D. 1507, is expressed by the title of the work, (see fol. 7^b).

II. fol. 7^b. قصيدة در حفظ صحت Qasidah dar Ḥifz-i Ṣihhat.

A Qasidah on the preservation of health and general treatment, preceded by a short preface.

Beginning :—

بعد از حمد حکیم دانا الخ *

It is dedicated to Bābur, whose name appears in the conclusion of the Qasidah. According to Rieu, p. 475, the poem was completed in A.H. 937 = A.D. 1530, 1531; but no date is given in this copy.

III. fol. 8^b. قصيدة در لغت هندی Qasidah dar Luğat-i Hindi. A Qasidah containing Indian names of various articles especially of medical drugs.

Beginning :—

ذام هر چیزی بمندی بشنو از من ای پسر الخ *

مثنوی در مذمت ماشناوی Maṣnawī, entitled بخیل, fol. 10^a.

IV. fol. 10^b. جامع الفواید Jāmi'-ul Fawā'id, a commentary on the author's علاج الامراض, a versified treatise on therapeutics (see Rieu, p. 475^a; Ethé, Bodl. Lib. Catalogue, No. 1591; Ḥāj. Khal. ii. p. 564).

Beginning —

حمد نا محدود حکیمی را که بقانون حکمت و کامل صناعت الخ *

V. fol. 48^a. سنت فرموریہ Sittah-i Durūriyah. On the six important principles for the preservation of health.

Beginning :—

الحمد لله المنعم الحياة النفوس و صحته الاسقام الخ *

The work, dedicated to Humāyūn, was completed, as stated at the end, in A.H. 944 = A.D. 1539, 1540.

VI. fol. 51^b. دلایل النبض Dalā'il-un Nabḍ A treatise on the scientific knowledge of the pulse.

Beginning :—

الحمد لله النفاع الحكيم العلام الخ *

It was completed, as stated at the end of the treatise, in A.H. 942=A.D. 1537, 1538.

VII. fol. 56^b. دلایل البول Dalâ'il-ul Baul. A tract on urinology. Beginning :—

بعد از سپاس حکیم مطلق جل ذکرہ *

The date of completion of this tract, as given at the end, is also A.H. 942=A.D. 1537, 1538.

Written in ordinary Ta'lîq.

The medical tracts of Yûsufî have been lithographed with the author's طب یوسفی, Cawnpore, 1874.

Dated A.H. 1254.

No. 1025.

fol. 291; lines 15-17; size 9×5; 7×3½.

I. fol. 1-208. An anonymous treatise containing a collection of medical prescriptions classed under the diseases ; beginning without preface.

الصداع - اطريقل کشنیزی مختصر پوست هلیله زرد پوست هلیله
کابلی پوست هلیله سیاه الخ *

This part of the work is intermixed with numerous Arabic passages.

II. fol. 209-291. A similar tract, containing prescriptions with similar arrangement, beginning as above :

اطريقل کشنیزی مختصر پوست هلیله الخ *

This tract is not interspersed with Arabic passages.

Written in ordinary Ta'lîq.

Dated 21 Shawwâl, A.H. 1209.

LOGIC.

No. 1026.

foll. 150; lines 30; size $9 \times 6\frac{1}{2}$; $6 \times 4\frac{1}{2}$.

اساس الاقتباس

ASÂS-UL-IQTIBÂS.

A work on logic.

Author: Nasîr-ud-Dîn Muhammâd bin Muhammâd bin ul-Hasan ut-Tûsî. نصیر الدین محمد بن محمد بن الحسن الطوسی

Beginning:—

رب زدنی علمًا و وقني تستیمًا - خداوند متعلمن حکمت را بالهای
 حق و تلقین عدق و توفیق خیر مودد گردان الخ *

The author, a well-known philosopher and astronomer, has been mentioned already as author of the *Akhlaq-i Naṣîri* in No. 938 in this catalogue. According to a statement in the colophon the author completed the work on 22nd Jumâdâ II, A.H. 642 = A.D. 1244.

According to the table of contents prefixed to the copy the work is divided into a *Muqaddimah* and nine *Maqâlah* with subdivisions styled *Fann* and *Fasl*. The principal divisions are as follows:—

On fol. 1^b.

مقدمه سخن در منطق

مقاله اول در مدخل منطق که آنرا ایسا غوجی خوانند

in four *Fann*, fol. 2^a.

مقاله دوم در مقولات عشره و آنرا قاطبیغوریا خوانند

in nine *Fasl*, fol. 8^a.مقاله سوم در عبارات و عرض ازین مباحثت اقوال جازمه است و آنرا باری in two *Fann*, fol. 14^a.

مقاله چهارم در علم قیاس و آنرا انلوطیقا اول خوانند

in two *Fann*; fol. 44^b.

مقاله پنجم در برهان و آنرا انلوطیقا دوم خوانند

in two *Fann*; 87^b.

مقاله ششم در مدل و آنرا طولیقا خوانند

in three *Fann*; fol. 112^a.

مقاله هفتم در مقاله و آنرا سوف طبقا خوانند

in three *Fasl*; fol. 129^a.

مقاله هشتم در خطاب و آنرا ریبوریقا خوانند

in three *Fann*; fol. 132^b.

مقاله نهم در شعر و آنرا بیطوریقا خوانند

in three *Fasl*; fol. 146^a.

The copy is written in beautiful small *Naskh* within gold-ruled borders with an illuminated, but now faded, head-piece.

It is said in the colophon that this MS. was transcribed from a copy written by علی بن رضا بن علی العریضی الحسینی and dated *Sabzwâr*, Rabi' II, A.H. 733. The present MS., written by امین الدین محمد بن حبیب الله سنقر, is dated Friday, 24 Rabi' I, A.H. 981.

A note at the end says that the MS. was transferred from the scribe to one 'Abd-ul Jalil bin 'Abd-ul Wakil.

No. 1027.

fol. 20; lines 11-18; size 8½ × 5½; 5½ × 3½.

رساله صغري و كبرى

RISÂLAH-I ŞUĞRÂ WA KUBRÂ.

The two well-known treatises on logic by Mir Sayyid Sharif Jurjâni (b. A.H. 740 = A.D. 1339, d. A.H. 816 = A.D. 1413).

The author and his work *Şarf-i Mir* have already been noticed under No. 769.

I. رساله صغري Risâlah-i Şuğrâ, fol. 1^b.

Beginning:—

بدانکه هرچه در ذهنی آید اگر خالی از حکم باشد الخ *

II. رساله كبرى Risâlah-i Kubrâ, fol. 6^b.

Beginning:—

بدانکه آدمي را قوتي است دراکه الخ *

See Rieu ii, p. 812. Comp. also Hâj. Khal., vol. iii, pp. 416 and 446. Printed in the *Majmû'ah-i Mantiq*, Lucknow, 1819.

The colophons of both the Risâlahs, each dated A.H. 1219, give the name of one and the same scribe محمد بخش; but the hand-writing in the first is ugly and childish and that in the second, fair *Tâ'liq* and quite different.

No. 1028.

foll. 18; lines 19; size $9 \times 5\frac{1}{2}$; $7 \times 3\frac{1}{2}$.

The Same.

Another copy of Sayyid Sharif's Risâlah-i Kubrâ wa Şûgrâ.
Beginning with the Risâlah-i Kubrâ:

* بدانکه آدمی را قوتست در اکه النجع

Written in careless Ta'liq.

Dated Jumâdâ I, A.H. 1243.

No. 1029.

foll. 8; lines 19; size $10 \times 6\frac{1}{2}$; $7 \times 3\frac{1}{2}$.

رساله كبرى

RISÂLAH-I KUBRÂ.

A copy of Sayyid Sharif's Risâlah-i Kubrâ, beginning as usual:

* بدانکه آدمی را النجع

Written in fair Nasta'liq.

Not dated; 19th century.

No. 1030.

foll. 83; lines 14; size $6\frac{1}{4} \times 4$; 5×3 .

رساله منطق

RISÂLAH-I MANTIQ.

A treatise on logic.

Author: 'Ali Ridâ. على رضا.

Beginning:—

الحمد لله رب العالمين..... ابن قيودیست سودمند ارباب تعلیم
و تعلم را که در حین مذاکره النجع *

There is no title given to the work. In the opening lines the author simply says that a logical discussion with his master Ibrâhim Khân gave him an occasion to write the present work.

Written in careless Nasta'liq.

Dated Jumâdâ I, A.H. 1237.

14503

ARITHMETIC, ALGEBRA, AND GEOMETRY.

No. 1031.

fol. 109; lines 7; size $9\frac{1}{2} \times 7$; $6\frac{1}{2} \times 4\frac{1}{2}$.

لیلواتی

LILĀWATĪ.

A Persian translation of Bhāskarāchāryā's Sanskrit work on algebra and geometry.

Translator: Faydi فیضی.

Beginning:—

اول ز ثنای پادشاهی گوید وانکه ز ستایش الہی گوید

Faydi, the well-known scholar and writer, has been already mentioned in detail under No. 261.

In the preface, which abounds in eulogies of Akbar, the translator tells us that Bhāskarāchāryā, the author of the original, was a learned mathematician of Bedar in the Deccan. The exact time of the composition of the original, he adds, is not known, but in A.H. 995=A.D. 1587 the same author wrote an astronomical treatise, entitled بکری کتوهل. He then narrates the circumstances which led to the composition of the Sanskrit original, so called after the name of Bhāskara's daughter Līlāwati.

The present version was printed in Calcutta, 1828, and the Sanskrit text in 1832. English translations by John Taylor, Bombay, 1816, and by H. Colebrooke, London, 1817. Bhāskarāchāryā's mathematical works are mentioned in Edward Starchey, "Early History of Algebra," Asiatic Researches, vol. xii, pp. 159-185, and "Observations on the mathematical science of the Hindoos, with extracts from Persian translations of the Leelawuttee and Beej Gunnit," Calcutta, 1805, Colebrooke's Miscellaneous Essays, vol. ii, pp. 419-459 and A. Weber, Vorlesungen, p. 231.

Written in ordinary Ta'liq with marginal notes and interlinear glosses.

Dated A.H. 1244.

Scribe: جهانی عال.

No. 1032.

foll. 78; lines 21; size 9×6 ; $6\frac{1}{2} \times 4$.

ترجمہ خلاصہ الحساب

TARJUMAH-I KHULĀSAT-UL-HISĀB.

A Persian translation and explanation of Bahā-ud-Din Muḥammad bin Ḥusayn ‘Āmili’s (d. A.H. 1030 = A.D. 1621) well-known Arabic work on arithmetic خلاصہ الحساب.

Beginning:—

حمدی کہ ہیچ عددی احصائی آن نتند و شکری کہ فکر ہیچ محاسبی بمنتهی او فرسد ^{اللهم}

For the Arabic original see Hāj. Khal. vol. iii, p. 168; Loth, Arab. Catalogue, p. 220; Arab. Catalogue of the Brit. Mus. p. 622; J. Aumer, p. 138; etc.

The name of the translator is not given anywhere. The arrangement and the divisions of the original, consisting of a *Muqaddimah*, ten *Bāb* and a *Khātimah*, are maintained without any change.

A copy of the work is noticed in Ethé, Ind. Office Lib. Catalogue No. 2251, where the headings of all the chapters, both Arabic and Persian, are fully enumerated.

The *Khulāsat-ul-Hisāb* has been edited, Arabic and Persian with commentary, Calcutta, 1812, and Constantinople, A.H. 1268. Arabic text with German translation by Nesselmann, Berlin, 1843. French translation by Aristide Marre in ‘Nouvelles annales de mathématiques, par Terquem e Gerono,’ 1846, vol. v, p. 263; new edition, Rome, 1864. Arabic commentary: انوار خلاصہ الحساب by ‘Ismat Ullah, printed in Calcutta, 1829; for other commentaries by Lutf Ullah, Hāji Husayn Yazdi and Shams-ud-Din ‘Ali Husayni Khalkhāli see Loth, p. 221. For Persian commentaries see Ethé, Ind. Office Lib. Catalogue, Nos. 2252–2253.

Written in fair Naskh.

Dated Bijāpūr, Thursday, 6 Rabi' II, A.H. 1111.

Scribe: مبارز المبارک افغان.

The seals of the late ex-kings of Oude are found at the beginning and end of the copy.

No. 1033.

foll. 53; lines 18; size 9 x 6; 6 x 3.

خلافة الحساب

KHULĀSAT-UL-HISĀB.

Another Persian explanation of Bahā-ud-Din 'Āmili's Khulasat-ul-Hisāb.

Beginning:—

* حمدی که مقدور نباشد حصرش و محصور تگرد قدرش الخ

Neither the commentator's name nor the title of the work is given anywhere. In the colophon the title رسالہ خلاصة الحساب appears twice. Like the Arabic original the work consists of a *Muqaddimah*, ten *Bab* and a *Khātimah*. The Arabic text of the original is omitted throughout. The work ends with a subscription in which it is said that "the treatise, entitled Khulāsat-ul-Hisāb, was completed on Saturday, 7 Rabi' I, A.H. 1081 = A.D. 1670." This date, most probably, is the date of the completion of the present work. Immediately after we find the date 15 Sha'bān, A.H. 1226 (evidently the date of transcription of the copy) where it is again said that "the treatise, entitled Khulāsat-ul-Hisāb, was finished." تمت الرسالة المسمى بخلافة الحساب.

Written in ordinary Ta'liq.

Scribe and owner: محمد بخش

No. 1034.

foll. 35; lines 20; size 9 x 5½; 7 x 3½.

The Same.

Another copy of the same Persian explanation of Bahā-ud-Din's Khulāsat-ul-Hisāb, beginning as above.

* حمدی که مقدور نباشد حصرش الخ

Written in fair Naskh.
Not dated; 19th century.
Scribe: شیخ صدر الدین.

No. 1035.

fol. 219; lines 17; size $10 \times 6\frac{1}{2}$; 7×4 .

غاية جهد الحساب

ĞÂYAH-I JIHD-UL-HISÂB.

Another Persian commentary on Bahâ-ud-Din 'Âmili's *Khulâsat-ul-Hisâb*.

Commentator: Muhammâd Zamân Fayyâd, entitled Shâliş bin Muhammâd Sâdiq-ul-Anbâlji ud-Dihlawî ush-Shâfi'i ul-Hanâfi زمان فیاض المخاطب به ثالث بن محمد صادق انبالجی ثم الدھلوي الشافعی العنفی.

Beginning:—

خلافة الحساب للمحاسب و غاية جهد الحساب للحساب حساب -

الحمد للواحد الْحَدِّ الَّذِي أَنْتَ *

It would appear from the preface that from the time of his student life the commentator had, in preference to other subjects, a peculiar taste for mathematics. While he was engaged in studying the *Khulâsat-ul-Hisâb* of Bahâ-ud Dîn 'Âmili he made up his mind to write a book on arithmetic in Persian, and so he composed one entitling *فياض المحاسبين* in A.H. 1093 = A.D. 1682. Subsequently in A.H. 1120 = A.D. 1708 he wrote a Persian commentary on the *كتاب حكم الرياضي* (چغمنی), and entitled it *رسالة ارتفاع الجبل* (در ابعاد اجرام). He also wrote a treatise on the distances of planets (in A.H. 1120 = A.D. 1708, entitling it *الهام الغيب*, after which he finished the treatise *رسالة ارتفاع الجبل*, which he had begun in A.H. 1114 = A.D. 1702. Later on he, at the request of some of his friends, wrote the present commentary in A.H. 1130 = A.D. 1718. [It is to be mentioned here that the dates given above are expressed by the titles].

Written in ordinary Nasta'liq.

Not dated; 19th century.

No. 1036.

foll. 133; lines 9; size $7\frac{1}{4} \times 4\frac{1}{2}$; $4 \times 2\frac{1}{4}$.

ترجمہ خلاصة الحساب

TARJUMAH-I KHULĀSAT-AL-HISĀB.

Another Persian paraphrase and explanation of Bahā-ud-Dīn 'Āmili's Khulāsat-ul-Hisāb, by Muḥammad Ṣādiq bin Hājī 'Abd-ul-'Alī Tabrīzī. مُحَمَّد صَادِق بْن حَاجِي عَبْدُ الْعَالِي التَّبرِيزِي

Beginning:—

حمد نامحدود احديرا که احاد مفردات مسجد و مبداء تکوين
مرکبات مادیه کردانیده الن*

In the preface the translator says that he rendered the Arabic original into Persian for the convenient use of Persian students. It is divided into a *Muqaddimah*, twelve *Bāb* and a *Khātimah*.

Written in ordinary *Ta'liq*.

Not dated; 19th century.

The translation is followed by a Hindūstānī tract on the measurement of fields, beginning thus:—

ذکر پیمایش کوئی کمیتوں کا جانو کہ کمیت کئی قسم کی ہوتی

• ہلین

No. 1037.

foll. 217; lines 17; size $9\frac{1}{2} \times 5\frac{1}{2}$; $7\frac{1}{2} \times 3\frac{1}{2}$.

دستور حساب

DASTŪR-I HISĀB.

A treatise on arithmetic.

Author: Indarman. اندر من

Beginning:—

حمد ببعد ذات ایزدی را کہ در صورت علم حساب بالتنظيم و گرد آوری
افراد عالم پرداخته الخ *

We learn from the concluding lines that the author, a native of Hisār, wrote this work during his temporary stay at Dihli. The date

of the completion of the work is confusing. The first one given in words is A.H. 1180=A.D. 1767, الف و مائة و ثمانين ; the second one, expressed by the chronogram گلستانه دانشوری, is equivalent to A.H. 1090 =A.D. 1679. The first date, however, seems to be more correct. According to the preface the work consists of five *Maqālah* and a *Khātimah*. Each *Maqālah* is subdivided into several *Bāb* and *Fasl*.

Written in ordinary Ta'liq, with signs of collation.

Dated 5 Rajab, the 14th regnal year of Shāh 'Ālam.

Scribe: خلیفہ شفیع.

In a note at the end it is said that the copy was collated.

No. 1038.

fol. 58; lines 17; size $11\frac{3}{4} \times 6$; $7\frac{1}{4} \times 3\frac{1}{2}$.

كفاية الجبر

KIFĀYAT-UL-JABR.

A treatise on arithmetic, similar to that by Bahā-ud-Dīn.

Author: Muḥammad Ṣalāh-ud-Dīn bin Diyānat Khān Jahāndār Shāhī محمد صالح الدين بن ديانات خان جهاندار شاهي.

Beginning:—

الحمد لله الذي هو اسرع الحاسبين و الصلوة و السلام على سيدنا
محمد و آله و اصحابه اجمعين *

The author, who apparently flourished under Prince Jahāndār Shāh, says in the preface that he learnt these Arithmetical operations from his deceased father.

The title of the work appears in the colophon as well as on the title-page, but not in the work itself. It is divided into a *Mugaddimah* thirteen *Bāb* and a *Khātimah*, fully enumerated in the beginning.

Written in fair Ta'liq.

Dated 18 Rabi' I, A.H. 1227.

No. 1039.

foll. 93; lines 17; size $8\frac{1}{2} \times 5$; $6\frac{1}{2} \times 3\frac{1}{2}$.

رسالة حساب

(RISĀLAH-I HISĀB.)

A treatise on arithmetical operations, without title, author's name or preface.

It begins at once with مقدمة thus:—

مقدمة باید دانست که درین کتاب علامات بحروف اواخر نویسنده

* الخ

The author sets forth in the work, by questions and answers, the principles of arithmetic.

Written in fair Nasta'liq, with copious marginal notes.

Not dated; 19th century.

No. 1040.

foll. 7; lines 25; size $10 \times 5\frac{1}{2}$; $8 \times 3\frac{1}{2}$.

An anonymous tract on arithmetical operations, based on the خلاصة الحساب of Bahā-ud-Dīn 'Āmilī, the قسطاس المستقيم of Daylami, and other works.

Beginning:—

بدانکه اگر خواهند که مجهولی را بطريق جبر و مقابله استخراج کنند

* لازم است که آن مجهول را الخ

Neither the author's name nor the title of the work is given anywhere. It is to be noticed however that the present tract comprises only the subject treated in chapter viii of Bahā-ud-Dīn's viz., خلاصة العحساب المجهولات بالجبر والمقابلة.

The tract ends with a versification of the contents by one Shams-ud-Duhā, whose name appears in the last verse.

Written in ordinary Ta'liq.

Not dated; 19th century.

ASTRONOMY AND ASTROLOGY.

No. 1041.

fol. 219; lines 17-19; size $9\frac{1}{2} \times 6\frac{1}{2}$; $6\frac{1}{2} \times 4$.

زیب جدید سلطانی
ZIJ-I JADID-I SULTANI.

The famous astronomical and chronological tables of Sultân Ulug Beg (d. A.H. 853 = A.D. 1449) bin Shâh Rukh bin Timûr, that is, the second revised ones, compiled by the Sultân with the assistance of Șalâh-ud-Dîn Mûsâ, called Qâdîzâdah-i Rûmî, and Mau-lânâ Giyâş-ud-Dîn Jamshîd (the compiler of the original edition), and, after the death of both of them, by co-operation with the celebrated mathematician 'Ali bin Muhammâd Qûshîjî (who died in Constantinople, A.H. 879 = A.D. 1474).

Beginning:—

تبارك الذي جعل في السماء برجاً وجعل فيها سراجاً و قمراً منيراً

الخ *

A very useful and interesting account of the work is given in Rieu ii, p. 456; see also Ethé, Bodl. Lib. Catalogue, Nos. 1515-1518; Ethé, Ind. Office Lib. Catalogue, Nos. 2233-2236; W. Pertsch, Berlin Catalogue, p. 358; Bûhâr Lib. Catalogue, vol. i., p. 179; etc. Edited by Sédiot, Paris, 1847 and translated by the same, 1853. Older editions of detached portions of the work are 'Epochæ celebriores ex traditione Ulug Beigi,' by John Greaves, London, 1650, reprinted in Hudson's 'Geographi Graeci Minores,' vol. 3; and 'Tabulae longitudinis et latitudinis stellarum ex observatione Ulugh Begi,' by Thomas Hyde, Oxford, 1665, reprinted in Hydes 'Syntagma dissertationum,' vol. i.

The work is divided into four *Maqâlah*, as follows:—

مقاله اول در معرفت تاریخ

in a *Mugaddimah* and seven *Bâb*, on fol. 2^b.مقاله دوم در معرفت اوقات و طالع وقت و انجهه بدان تعلق دارد
in twenty-two *Bâb* on fol. 16^a.

مقاله سوم در معرفت روش ستارگان و موضع اشان در طول و عرض و توابع آن

in thirteen *Bâb*, fol. 28^b.

Tables on foll. 41–215.

مقاله چهارم در باقی اعمال زنجومی

in two *Bâb* on fol. 216^a.

Written in fair Nasta'liq, with occasional marginal notes.

Not dated; 18th century.

No. 1042.

foll. 346; lines 18; size 13×7; 8½×4.

شرح زیج جدید سلطانی

SHARH-I ZÎJ-I JADÎD-I SULTANI.

A commentary on the preceding work.

Commentator: Niżām-ud-Din 'Abd-ul-'Ali bin Muḥammad bin Husayn ul-Barjandi: نظام الدين عبد العلي بن محمد بن حسين البرجندی.

Beginning:—

اجناس حمد و سپاس معربی از توهمندانهی و انواع شکری قیاس

* الخ

'Abd-ul-'Ali, a renowned scholar and mathematician, was a pupil of Mansûr bin Muḥammad bin Husayn Kâshî, and of Sayf-ud-Din Taftâzânî (d. A.H. 916=A.D. 1510). He was still alive in A.H. 930=A.D. 1523, the year in which he wrote a commentary on the *آداب العصیدة* of 'Adud-ud-Dîn İji (d. A.H. 756=A.D. 1355). His other works are:

(1) A commentary on Niżām Nisâbûri's treatise on arithmetic *الشمسية*.

(2) A commentary on the *تعویر المحيط* of Naṣir-ud-Dîn Tûsi.

(3) A commentary on Qâdizâdah Rumi's commentary on the *ملخص* of Chiğmini.

(4) A treatise on the distances and sizes of planets, dedicated to Habib Ullah, Wazir of Khurâsân.

(5) A treatise on the construction of almanacks, completed in A.H. 883=A.D. 1479 (lithographed in Tabriz (?), A.H. 1276).

(6) A commentary on the *بیست باب* of Naṣir-ud-Dîn Tûsi (see No. 1045). For 'Abd-ul-'Ali's life see *Habib-us-Siyar*, vol. iii, Juz. 4 p. 117.

The commentary embodies the entire text of the *Zij*, without the tables. The text is marked by a red line drawn above it

The date of completion of the commentary, A.H. 929 = A.D. 1523, given in Rieu, ii, p. 457; Ethé, Bodl. Lib. Catalogue, No. 1520 and Ethé, India Office Lib. Catalogue No. 2237, is not found in this copy.

Written in fair Nasta'liq.

Not dated; 19th century.

No. 1043.

fol. 328; lines 21; size $11\frac{1}{4} \times 6\frac{1}{4}$; $7\frac{3}{4} \times 4$.

The same.

Another copy of Barjandi's same commentary, beginning as above.

Written in ordinary Ta'liq within ruled borders, with an illuminated head-piece.

In the colophon, dated 11 Ramadān (year not given, but apparently 19th century), the work is called تشریح مواصرات گورگانی.

fol. 8-16 are bound upside down.

Scribe: محمد اکرم ولد احمد بیک.

No. 1044.

fol. 349; lines 21; size $10 \times 6\frac{1}{4}$; $7 \times 3\frac{1}{4}$.

The same.

A defective copy of Barjandi's commentary on the Zij-i Jadid-i Sultāni.

It opens abruptly thus in the middle of the fifth *Bāb* of *Maqālah* II:—

ماهیة اسماءی ماهیهای فرس باشد آنها که این ماهیها را بجالانی مقید

* نند الخ

Corresponding with fol. 24^a line 17 of the preceding copy; and breaks off in the middle of the second *Fasl*, *Bāb* I of *Maqālah* IV, corresponding with fol. 328^b, line 17 of the preceding copy.

Written in fair Nasta'liq.

Dated 1250 Faṣli.

No. 1045.

foll. 121; lines 17; size $9\frac{1}{2} \times 6$; $6\frac{1}{4} \times 4$.

شرح بیست باب در معرفت اسٹرالاب

SHARH-I BIST BÂB DAR MA'RIFAT-I
ASTARLAB.

A commentary on Nasir-ud-Din Tusi's (d. A.H. 672 = A.D. 1273) famous manual (so called on account of its being divided into twenty *Bâb*) on the construction and use of the astrolabe.

Commentator: Nizâm-ud-Din 'Abd-ul-'Ali bin Muhammed bin Husayn ul-Barjandi: نظام الدین عبدالعلی بن محمد بن حسین البرجندی.

Beginning:—

فاتحه خطاب در هر باب و خاتمه مقال در همه حال سپاس و ستایش

* حکیمی را سزد انگ

Besides the well-known work on ethics (see No. 938) Nasir-ud-Din Tusi wrote several works on astronomy, and rendered into Persian the Arabic version of Ptolemy's astrological work *Liber Fructus*, commonly styled شرح نمرة بطليموس. Barjandi wrote commentaries upon the تذكرة تعریر محيطی of Tusi and also left several other works. See No. 1042. According to Ḥabib us-Siyar, vol. iii, juz 4, p. 117, he was still living in A.H. 930 = A.D. 1523. See Rieu i, p. 453; St. Petersburg Catalogue, p. 111; Bûhâr Lib. Catalogue, vol. i, p. 178. See also Ḥâj. Khal. vol. iv, p. 471; Rosen, p. 318, etc.

According to Rieu and the Bûhâr Lib. copy the commentary was completed in A.H. 889 = A.D. 1484.

The commentary is preceded by a detailed and descriptive list of the contents, with reference to pages, by Ḥafiz Ullah حفظ الله, who in a short preface says that when, at his request, Mirzâ Muhammed Abû Turâb completed the transcription of the copy, he (Ḥafiz Ullah), prefixed a list for the convenience of readers.

The copy contains valuable marginal notes and annotations, which according to the colophon are due to the commentator himself, and glosses due to Abul Khayr Munajjim, entitled Khayr Khan Muhandis خیر المهنديين ابو الخير منجم المخاطب بغير الله خان who wrote a commentary on Nasir-ud-Din Tusi's edition of the Arabic version of Ptolemy's Almagest (تعزیر المحيطي) see No. 1058. It also contains diagrams, several of which are on interleaved sheets. Interlinear notes in red are found throughout the copy.

Written in learned Nasta'liq on thick paper.

Dated 2 Jumādā II, A.H. 1165.

SCRIBE: محمد ابو تراب.

No. 1046.

fol. 110; lines 17; size $10\frac{1}{2} \times 6\frac{1}{2}$; 7×4 .

The Same.

Another copy of the same commentary upon Tūsi's Bist Bāb, beginning as usual.

*فاتحة خطاب در هر باب الخ

This copy contains all the marginal notes, annotations and interlinear notes found in No. 1045, likewise ascribed in the colophon of the present copy to the commentator Abul Khayr Munajjim, entitled Khayr Ullah Khān Muhandis.

Written in fair Nasta'liq by the order of Mahārājah Ujit Singh Bahādur.

Dated Muḥarram, A.H. 1206.

No. 1047.

fol. 193; lines 15; size 7×4 ; 5×2 .

The Same.

Another copy of Barjandi's commentary upon Tūsi's Bist Bāb, beginning as usual:—

*فاتحة خطاب در هر باب و خاتمه الخ

The text is distinguished by a red line drawn above it.

Written in good Nasta'liq.

There is a lacuna after fol. 168, and folios 169–293 are written in a later hand.

Dated A.H. 1080.

No. 1048.

foll. 53; lines 19; size $8\frac{1}{2} \times 5$; $5\frac{1}{2} \times 2\frac{1}{2}$.

رساله هيئت

RISÂLAH-I HAY'AT.

An astronomical treatise.

Beginning:—

شکر و سپلیس و حمد بیقیاس مرصانعی را که نقاشی الخ *

Dr. Ethé, who notices a copy of this work (Bodl. Lib. Catalogue No. 1541), ascribes the authorship to 'Abd-ul-'Ali Barjandi (see No. 1042). His name does not appear in the present copy. Like Ethé's copy it is divided into a *Muqaddimah* and four (not three as stated in the preface) *Maqâlah*, as follows.

Muqaddimah, fol. 2^a.

در معرفت مبداء سالیهاء تواریخ *

در معرفت هیتلاب و افلاک و کواکب بطريق اجمال : *

در معرفت زمین: (دوم) در *Maqâlah III* (wrongly styled) on fol. 16^a: *

و اقسام او باقالیم *

در تعداد بلاد ولایت: (سیوم) در *Maqâlah IV* (wrongly styled) on fol. 41^b: *

و جبال و بحار و انبار *

Written in good minute Naskh.

Dated 17 Rabi' II, A.H. 1052.

No. 1049.

foll. 158; lines 19; size $10\frac{1}{2} \times 6\frac{1}{2}$; $7\frac{3}{4} \times 4\frac{1}{2}$.

کفاية التعليم في عناية التنجيم

KIFÂYAT-UT-TA'LÎM FI ŞANÂ'AT
UT-TNJIM.

A work on astronomy.

Author: Muhammed bin Mas'ud ul-Gaznawi bin Muhammed bin Zaki. محمد بن مسعود الغزنوي بن محمد زکی.

Beginning:—

سپلیس خداوندی را که آفریدگار است بی متحابی حلجه و آفون کار
بدلایل حجت الخ *

The work is mentioned in Hāj. Khal. vol. v, p. 219, where the author is called اعلم ظهير الدين ابن المحميد محمد بن مسعود بن الركي الغرني.

The text is divided into numerous short sections treating of the motions of the planets and their position in longitude and latitude; the influence of the planets on human life and the globe; horoscopes of nativity, and other astronomical operations.

Written in fair Nasta'liq.

Not dated; 19th century.

Marginal emendations and signs of collation are found throughout the copy.

No. 1050.

fol. 183; lines 21; size $9 \times 5\frac{1}{2}$; $7 \times 3\frac{1}{2}$.

The same.

A very damaged copy of the same Kifāyat-ut-Ta'lim.

The paper is getting brittle, and patches of thick paper have rendered the MS. illegible in many places.

Written in Naskh and Nasta'liq with marginal notes and emendations.

Not dated; 18th century.

No. 1051.

fol. 127; lines 15; size $10 \times 7\frac{1}{2}$; $7 \times 4\frac{1}{4}$.

شرح رسالة قوشجي

SHARH-I RISĀLAH-I QŪSHJĪ.

A commentary upon 'Alā-ud-Din 'Ali bin Muhammad ul-Qūshjī's (d. A.H. 879 = A.D. 1474) famous astronomical treatise.

Commentator: Muhammad, entitled Muṣliḥ-ud-Din ul-Lāri ul-Anṣārī. محمد المدحوب بصلح الدين الاري الانصارى.

Beginning:—

همایون نامه که مزین بقام واجب العظام پادشاهی بود الخ *

The commentator, a native of Lār, came to India during the reign of Humāyūn, but returned to Constantinople, and died in Diyār Bakr, A.H. 979 = A.D. 1571. Besides the present work he wrote

a general History entitled مراة الادوار و مرقة الاخبار (see Rieu i, p. 115) and commentaries on the work هدایت الحکمة, تهدیب المتنق, on astronomical treatises and other works.

A copy of the present commentary is noticed in G. Flügel, vol. ii, p. 489. For other commentaries on the work see Ethé, Ind. Office Lib. Catalogue, No. 2240. For particulars of the original work see Ethé, Bodl. Lib. Catalogue, Nos. 1534–1538; Rieu ii, p. 458; W. Pertsch, Berlin Catalogue, p. 3511. See also Hāj. Khal. vol. iii, p. 458; etc.

The work, divided like the original into a *Muqaddimah* and two *Maqālah*, is dedicated to the emperor Humāyūn (A.H. 937–963 = A.D. 1530–1556).

Muqaddimah, treating of geometrical and physical preliminaries, در آنچه تعلق (2) on fol. 4^b. در آنچه تعلق بیندست دارد (1) بطبعیات دارد, on fol. 12^b.

Maqālah I, on heavenly bodies (در بیان احوال اجرام علوی), on fol. 15^a, in six *Bāb*.

Maqālah II, on the division of the globe and the influence در بیان هیئت زمین و قسمت او باقالیم و بیان (آنچه لازم آید او را بحسب اختلاف اوضاع علوبات), on fol. 71^b, in eleven *Bāb*.

Written in fair Nasta'liq on thick papers.

Not dated; 18th century.

Scribe: محمد رضا.

No. 1052.

fol. 161; lines 14; size 7½ × 4½; 5½ × 2½.

The same.

A slightly defective copy of Muṣṭīḥ-ud-Dīn Lārī's commentary upon Qūshjī's astronomical tract, beginning as above.

The copy is slightly defective at the end, wanting the last thirty-two lines of the preceding copy.

Written in fair Nasta'liq.

Not dated; 18th century.

No. 1053.

foll. 87; lines 15; size $9 \times 5\frac{1}{2}$; $6 \times 3\frac{1}{2}$.

ترجمة تشریح الافق

TARJUMAH-I TASHRĪH UL-AFLĀK.

A Persian translation and explanation of Bahā-ud-Dīn ‘Āmilī’s (d. A.H. 1030 = A.D. 1621) famous Arabic work on astronomy تشریح الافق.

Beginning:—

ربنا مخلقت هذا باطلا افتتاح عجیب است و ابتداء غریب
منضمن حمد و ثنا الخ *

The name of the translator is not given, and the work begins at once with the paraphrase.

For the Arabic original see Rieu, Supplement, Arabic Catalogue, Nos. 763 and 1249; Loth, Arabic Catalogue, p. 298, where a Persian commentary, entitled تعریف الافق by Sadr-ud-Din Muḥammad bin Ṣādiq ul-Ḥusayni is mentioned. See also Kashf-ul-Hujub, fol. 35^a.

Written in ordinary Ta’liq, with diagrams and occasional marginal notes and emendations.

Dated 4 Sha'bān, A.H. 1244.

Scribe: محمد باقر.

No. 1054.

foll. 7; lines 19; size $7 \times 4\frac{1}{2}$; $4\frac{1}{2} \times 2\frac{1}{2}$.

تتمة قرآنات محمد بکرانی

TATIMMAH-I QIRĀNĀT-I MUHAMMAD BAKRĀNĪ.

A small tract on the determination of the times and of the horoscopes of each time.

Beginning:—

الحمد لله رب العالمين.....اما بعد ابن رساله تتمة قرآنات حکیم
فاضل محمد بکرانی رحمة الله است الخ *

It would appear from the few opening lines that this small tract forms only an appendix or supplement to a larger work by Hakim Muḥammad Bakrānī.

It treats of the motions of the planets and stars, and their position in altitude and longitude (illustrated by diagrams), and the consequent effects on the various parts of the globe. The horoscope begins with Tuesday 28 *Sha'bân*, A.H. 860 = A.D. 1455, and is brought down to A.H. 1080 = A.D. 1669, the year down to which, says the author, he had promised in the beginning of the work to bring down his account.

Written in learned *Nasta'liq*.

Not dated; 17th century.

No. 1055.

fol. 126; lines 7; size $6\frac{1}{2} \times 4\frac{1}{2}$; $4 \times 2\frac{1}{2}$.

زایچه حسین قلی

ZÂ'ICHÂH-I HUSAYN QULÎ.

حسین (Muhammad) قلی
ابن ابوالحسن محمد کافی

Author: Ibn-i Abul Hasan Muhammad Kâfi

Beginning:—

سبحانک ما اعظم شانک دقیقة سنجان اسطرلاب آفاق و انفس و رصد
بندان درجات سپهر تقدس الخ *

It appears from the preface that the author wrote the horoscope by order of Jâni Khân, an Amir of Khurâsân, and father of Husayn (Muhammad) Quli. The word Muhammad after Husayn is added in a modern hand. The birth of Husayn Quli is fixed at mid-day, Saturday, 27 *Jumâdâ I*, A.H. 1095 = A.D. 1683.

The author bases his calculation on the statements of شیخ هرمس معی الدین.

The work consists of three *Bâb*, fourteen *Fâsl* and a *Khâtimah*. Foll. 10^b–16^b are left blank for astronomical tables.

Written in clear *Nasta'liq*, with an illuminated, but faded, frontispiece.

Not dated; 18th century.

No. 1056.

fol. 94; lines 33; size $14\frac{1}{4} \times 10$; $11\frac{3}{4} \times 7\frac{1}{4}$.

زیج جدید محمد شاهی

ZIJ-I JADID-I MUHAMMAD SHÂHÎ.

راجہ جی سندھ
سوانی

Beginning:—

ثانی کا خرد خرد بین مخذلستان خنده کشائی در ادائی دقیقہ ازان

* الخ

Râjâh Jai Singh, who succeeded his father Râjâh Bishan Singh, as Râjâh of Ambar, in A.D. 1699, (A.H. 1110) was an influential military officer under Aurangzib and his successors. He founded Jaipûr, called after him, and died in A.H. 1156 = A.D. 1743.

We learn from the preface that the Râjâh, having found that the almanacs constructed by his predecessors were defective and incorrect, brought the fact to the notice of the emperor Muhammed Shâh (A.H. 1131-1161 = A.D. 1719-1748), and was commanded by the emperor to organize new observations with the help of Muslim, Hindu and European experts. After spending seven years in making observations in Dihli, Jaipûr, Mathurâ, Banâras and Ujjain, he sent Padre Manoel, with some competent hands, to Europe, who brought back with them the astronomical tables of De La Hyre, which were included in the present work, completed in A.H. 1140 = A.D. 1727.

The work is divided into three *Maqâlah*. For further particulars see Tod, Annals of Rajasthan, vol. ii, p. 356; Ma'âşir-i 'Âlamgiri, p. 424; Hunter, Asiatic Researches, vol. v, p. 177-211. See also Rieu ii, p. 460, where a very good account of the work and the author is given. Beale, p. 193, etc.

Written in ordinary Ta'liq.

Not dated; 19th century.

No. 1057.

fol. 113; lines and size as above.

تَسْهِيلُ زِيَّجِ مُحَمَّدِ شَاهِي

TASHIL-I ZIJ-I MUHAMMAD SHAHÎ.

An explanation of Râjah Jai Singh's Zij-i Muhammad Shâhî (see No. 1056 above), by 'Abd Ullah, entitled Mahârat Khân, bin 'Azim-ud-Din Muhammad Khân, عبد الله المخاطب به مهارات خان بن عظيم الدين محمد خان.

Beginning:—

ثُغَلَى بِسِيرَارِ وَ حَمْدَ بِ شَعَارِ حَكِيمِي رَا كَه رَاصِدَ حَكْمَتَ الْغََلِي *

The present writer tells us in the preface that, finding Râjah Jai Singh's Zij-i Muhammad Shâhî too difficult to be understood, he wrote the present explanation.

It is divided into a *Muqaddimah* and five *Maqâlah*.

Written in ordinary Ta'liq by the scribe of the preceding copy.

No. 1058.

fol. 394; lines 25; size $11 \times 7\frac{1}{2}$; $7\frac{1}{2} \times 4\frac{1}{2}$.

تَقْرِيبُ التَّعْرِيرِ

TAQRIB-UT-TAHRIR.

A Persian paraphrase and explanation of Našir-ud-Din Tûsi's edition of the Arabic version of Ptolemy's Almagest (الجُمَيْسُ الْأَنْجَوِي), by Abul Khayr, better known as Khayr Ullah, and entitled Khayr Ullah Khân, and surnamed Muhandis, bin Lutf Ullah: ابو الخير المعروف: خیر اللہ المخاطب به خیر اللہ خان المتخصص بالمهندسين ابن اطف اللہ.

Beginning:—

ثَانَى كَه از اندازه مهندس خرد بیرون است شایان مانعی که خالق

سبع سمواتِ الْغََلِي *

The translation is preceded by a short preface in which the translator's son Muhammad 'Ali' ur-Riyâdi says that his father had previously written a commentary, entitled تَقْرِيبُ التَّعْرِيرِ, upon the Elements of Euclid in Arabic, that is to say, the elements of Euclid in Arabic

as edited by Naṣir-ud-Din Tūsi (a copy of this commentary, entitled تعریف اقیلیدس, is noticed in Ethé, Ind. Office Lib. Catalogue, No. 2260). Muhammad 'Ali then proceeds to say that after the completion of that commentary his father wrote one on the تعریف العجیب of the same Naṣir-ud-Din Tūsi, which for a long time remained neglected in the form of a draft until he made a clean copy of it, arranging it in the present form.

Muhammad 'Ali's preface is followed by that of his father Khayr Ullah Khān, beginning thus on fol. 2^b:

الحمد لله رب العالمين اما بعد بر خمیر علت صویر اوی
الاباب پوشیده نماند که چون در سلف زمان الخ *

In this preface the translator Khayr Ullah Khān, after referring to his previous commentary on the تعریف اقیلیدس, says that he wrote the present one, entitled تقریب التعریف, with the help of his master 'Abd-ul-'Ali Barjandi's commentary upon the تعریف العجیب of Naṣir-ud-Din Tūsi. He further adds that he completed the draft of the present commentary in the third decade of the reign of Muhammad Shāh, who reigned A.H. 1131-1161 = A.D. 1719-1748.

The translation begins thus on fol. 3^a:

الحمد لله مبددا في كل مبدأ سپاس است من خدایرا که
اول هر اول است و نهایت هر نهایت الخ *

For the Arabic original, which according to the concluding lines in the present copy was completed on 5 Shawwāl, A.H. 644 = A.D. 1246, see Loth, Arab. Catalogue, Nos. 741 and 742; Brit. Museum, pp. 187, 620, 745; Hāj. Khal. vol. v, p. 387; etc.

The text, written in Nas̄ib and sometimes marked with a red line above it, is followed by translation, and then occasionally by Barjandi's commentary (which, according to a statement at the end, was completed in Dulqa'd, A.H. 921 = A.D. 1515), and finally by Khayr Ullah's explanation.

Written in ordinary Nasta'liq with diagrams and tables.

Dated 22 Shawwāl, A.H. 1251.

Scribe: سید حمایت الله مخاطب به عالم خان موسی الرضوی.

No. 1059.

foll. 84; lines 15; size $9 \times 6\frac{1}{2}$; $6 \times 3\frac{1}{2}$.

رساله در معرفت اسٹرلاب

RISĀLAH DAR MA'RIFAT-I ASTARLĀB.

A treatise on the astrolabe.

Author: Nûr Ullah bin Muhammâd ul-Hasanî ush-Shûshtrî
نور الله بن محمد الحسنی الشوشتری

Beginning:—

حمد بیمدد و ثقای بیعد قادر برای که به بدایع فطرت و صنایع حکمت

اطباق سموات سبع را الخ *

The work, consisting of one hundred *Bâb*, treats of the determination of times and of the horoscope of each time; the distances and sizes of the planets; the method of reckoning degrees and distances, etc., etc.

Written in ordinary *Tâ'liq*.

Not dated; 19th century.

No. 1060.

foll. 50; lines 15; size $9\frac{1}{2} \times 6$; 7×4 .

The same.

Another copy of the preceding work, beginning as above. The headings of all the *Bâb* are enumerated at the beginning of this copy.

Written in a hasty *Tâ'liq*.

Not dated; 19th century.

Scribe: گویند نوابن.

No. 1061.

foll. 105; lines 14; size $7\frac{3}{4} \times 4\frac{3}{4}$; $5\frac{1}{2} \times 2\frac{3}{4}$.

معيار الازمان

MA'YĀR-UL-AZMĀN.

A treatise on chronology.

Author: Ratan Singh, with the *takhallus* Zakhmi, son of Rai Bālak Rām, رتن سنگه زخمی تخلص ابن رای بالک رام.

Beginning:

اللهم لك نحمد و بك و نستعين و نصلى على خير خلقك محمد
وآله الطيبين العلیم *

An account of the author's life and of his ancestors is to be found in the سلطان التواریخ, a history of the Oude dynasty from its origin to the death of Muhammad 'Ali Shāh, A.H. 1258 = A.D. 1842, which the author wrote for the Shāh, see Rieu iii, p. 962.

The author, with his titles Munshi-ul-Mulk Fakhr-ud-Daulah Dabir-ul-Mulk Rājah Ratan Singh Bahādur Hushyār Jang منشی المک دبیر الدوّله راجه هشیار جنگ was born in Lucknow, A.H. 1197 = A.D. 1782 and, after serving the East India Company for some years in Calcutta, returned to Lucknow in A.H. 1230 = A.D. 1814, and attached himself to the Oude throne.

According to Rieu, p. 1096, where he is said to have written in A.H. 1216 = A.D. 1801 a philosophical treatise entitled جام گینی نہا, he adopted the *takhallus* رحمتی but in the work under notice he is repeatedly called زخمی which seems to be correct. According to the author of *Şubh-i Gulshan Zakhmi* was well versed in Arabic, Persian, Turkish, English and Sanskrit, and died in A.H. 1267 = A.D. 1850.

We learn from the preface that the author wrote this work at the request of his friends in Jumādā I, A.H. 1234, corresponding with March, 1819.

The work treating of the origin and account of the various eras, is divided into a *Muqaddimah*, two *Maqālah* and a *Khātimah*, as follows:—

Muqaddimah: خرونلوجیا (chronology) explained.

Maqālah I.

در بیان کیفیت ایام بلیلیها و ساعات و اجزای آن و سین و شهور علی ما در بیان شبانه روز in three *Bāb* (1) fol. 5^b هو المشهور و انجه متعلق باشت (2) fol. 9^a. در بیان سال و ماه (3) در بیان اجرای شبانه روز.

Maqâlah II.

در بیان تواریخ مشهوره و مبادی آن in twelve *Bâb*:

(1) در معرفت تاریخ fol. 26^b. (2) در معرفت تاریخ عرب. در تاریخ fol. 46^b. (3) در تاریخ آنونیش آدم علیہ السلام (4) عیسوی (5) در تاریخ چالی که (6) در تاریخ فرس قدیم (7) در تاریخ ملکی و ملکشاهی (8) در تاریخ چنانیان (9) در تاریخ خطانیان و چینیان (10) در معرفت تاریخ قبط اعلیٰ مصریان (11) در تاریخ یهود (12) تاریخ خانی.

در تاریخ عرب (1) on fol. 15^b. (2) در تاریخ آنونیش آدم علیہ السلام (3) on fol. 45^a. (4) در تاریخ چالی که (5) on fol. 57^b. (6) on fol. 61^a. (7) on fol. 63^b. (8) on fol. 75^a. (9) on fol. 84^a. (10) fol. 87^b. (11) on fol. 95^a. (12) on fol. 101^b.

Khâtimah—Dates of the various eras corresponding with the date on which the author completed the work, viz. Sunday, 25 Jumâdâ I, A.H. 1234, equivalent to 21 March, 1819.

Written in good Ta'liq with an illuminated head-piece.

Dated A.H. 1239.

Scribe: غلام حسین.

No. 1062.

fol. 21; lines 15; size 9½ × 6; 6 × 3½.

اطلاعات التقویم

IŞTILÂHÂT-UT-TAQWÎM.

A short manual explaining the methods and principles of the construction and computation of the almanack.

Author: گلام حسین بن فتح محمد کربلائی جونپوری - غلام حسین بن فتح محمد کربلائی جونپوری.

Beginning:

حمد و شنا مر قادری را سزد که اجرام علیه را علل حوادث کردانید *

The author, mentioned in the following notice, gives us to understand that after acquiring a satisfactory knowledge of the construction of the almanack he wrote several treatises on the subject. He then bitterly complains of the sad neglect of astronomy in his time, and says that most people were quite ignorant of the technical terms and methods of construction of the almanack.

The work is divided into a *Muqaddimah*, and fourteen *Bâb* the contents of which are described in the beginning.

Written in fair Ta'liq.
Not dated; 19th century.

No. 1063.

fol. 62; lines 15; size $9\frac{1}{2} \times 6$; $6 \times 3\frac{1}{2}$.

انیس الاحباب

ANÎS-UL-AHBÂB.

A commentary on Bahâ-ud-Din 'Âmili's treatise Şâfiîah مفیحه on the astrolabe, with the text.

Commentator: Abul Qâsim, better known as Ǧulâm Husayn bin Fath Muhammâd Karbalâ'i Jaumpûrî ابوالقاسم المشتهر به غلام حسین بن فتح محمد کربلاعی جونپوری.

The full title of the work, given in the preface, is انیس الاحباب فی بيان مسائل اسطرلاب.

Beginning:—

جهان جهان مقتدرات تحمید که ازسام آن بر صفات السنده اهل دانش و بینش غیر ممکن است الخ *

The commentator tells us in the preface that the Arabic text of Bahâ-ud-Din's Şâfiîah was too difficult to be understood. He therefore rendered it accessible to the public by writing the present commentary, in which he fully explained the method of the preparation and working of the astrolabe.

The commentary is preceded by a discourse on geometrical, physical and astronomical preliminaries, divided into two *Fasl*; thus.
فصل اول در مسائل هندسه و حساب.
فصل دوم در مسائل هلتیة.

The commentary itself begins thus on fol. 7^b:—

بسم الله الرحمن الرحيم - شروع میکنم این رساله را ارتقعت درجات جبرونک دور است مراتب بزرگی و عظمت تو الخ *

The date of composition of the commentary, A.H. 1234 = A.D. 1818 is expressed by a chronogram on fol. 2^b.

The motions of the planets and stars and their position in altitude and longitude are illustrated by diagrams.

Written in fair Ta'liq.

Dated Jumâdâ II, A.H. 1246.

Scribe: بیرون بخشش.

No. 1064.

foll. 249; size $13\frac{3}{4} \times 10$; $11\frac{1}{4} \times 7\frac{1}{2}$.

A MS. containing only astronomical tables, similar to those in the Zij-i Muhammad Shâhi (see No. 1056) but without any text. It begins with the following heading on the first folio:—

جدول تعديل اول و دقائق حصر قمر بمکرز بگیرید الخ *

Written in Nasta'liq.

Not dated; 19th century.

No. 1065.

foll. 27; lines 17; size 9×5 ; $7 \times 3\frac{3}{4}$.

رساله اسٹر لاب

RISÂLAH-I ASTÂRLÂB.

An anonymous treatise, without title or author's name.

Beginning:—

باب اول در گرفتن ارتفاع و انحطاط ماه و ستارگان الخ *

The treatise, beginning without any preface, treats of the determination of times, the distances of the planets, the method of reckoning degrees and distances, etc., etc.

It consists of numerous short chapters, and ends with the ninety-ninth: نواد و یکم در شناختن اسٹرلاب ها و امتحان هوا.

On the title-page the work is called غایة الارتفاع.

Written in ordinary Naskh.

Not dated; 19th century.

GEOMANCY.

No. 1066.

foll. 4; lines 13; size $7\frac{1}{2} \times 5$; $5\frac{1}{2} \times 3\frac{1}{2}$.

رسالة رمل

RISÂLAH-I RAML.

A very small tract on geomancy.

Author: Nasîr bin Muhammâd Tûsî.

Beginning:—

حمد يبعد و سنايش بلا حد من حضرت موجوديرا سزا ست الخ *

Nasîr-ud-Dîn Muhammâd Tûsî, the celebrated philosopher, who has been repeatedly mentioned in this catalogue, says in the preface to this small tract that he wrote these few words on geomancy at the request of his royal patron.

The work has no divisions. A table, divided into seven columns, and bearing the heading: جدول الاسرار في علم الرمل و سميتها مقاربة المغيبات: is found on the title-page, but it is doubtful whether this table is meant for this treatise or belongs to some other MS.

Written in ordinary Nasta'liq.

Not dated; 18th century.

The copy is damaged and worm-eaten throughout.

No. 1067.

foll. 53; lines 16; size $12 \times 7\frac{1}{2}$; $8\frac{1}{2} \times 5\frac{1}{2}$

گلزار رمل

GULZÂR-I RAML.

A very modern treatise on geomancy.

Author: 'Ali Hasan Khân, son of Nawwâb Muhammâd Quli Khân Bahâdur. على حسن خان ولد نواب محمد قلی خان بهادر

Beginning:—

بعد حمد ابرد غفار و نعمت سید ابرار چنین گوید بذکر

زولیده بیان الخ *

In the preface the author gives us to understand that he devoted fourteen years to the study of geomancy during which period he perused seventy-five treatises which he enumerates in the beginning, but that he still could not acquire a thorough knowledge of the subject.

The work is divided into sixteen *Guldastah*, subdivided into several *Gul* and *Gunchah*, but the last two *Guldastah* are wanting in this MS.

Written in ordinary *Ta'liq*.

Not dated; latter half of the nineteenth century.

No. 1068.

foll. 48; lines 11; size $8 \times 4\frac{1}{2}$; $5\frac{1}{2} \times 3$.

An anonymous treatise on geomancy, with many tables and other figures.

Beginning:—

الحمد لله رب العالمين بدانکه این چند قواید (قواعد
(read منتفقه از رسائل بنصریه آمدند الخ *

Written in ordinary *Ta'liq*.

Not dated; 19th century.

No. 1069.

foll. 27; lines 13; size $7\frac{1}{2} \times 5$; $5\frac{1}{2} \times 3\frac{1}{2}$.

A very damaged and worm-eaten MS. containing two anonymous treatises on geomancy.

I. Foll. 1-14. It is divided into twenty-five *Fasl* and begins thus:

الحمد لله رب العالمين بدانکه اسعدک الله في الدارين
که این نسخه ایست در بیان چند الخ *

II. Foll. 15-27. This treatise is written in the form of questions and answers, and begins thus:

الحمد لله رب العالمين اما بعد این نسخه ایست در
بعضی سوال و جواب *

Some tables and other figures are found at the end of each treatise.

Written in ordinary Nasta'liq.

Not dated; 19th century.

DIVINATION.

No. 1070.

foll. 129; lines 16; size 8½ × 5¾; 7 × 4.

فالنامہ

FĀL NĀMAH.

A book of divination.

Beginning :—

* فرهنگ کتاب نور ضمیر حساب اول دفتر بادشاہ کہ خطاب دارد الخ

The name of the author is not given, but it is evident that he wrote the work for the emperor Jahāngir. The date of composition, A.H. 1019 = A.D. 1610, is expressed by the following words
الى قول نور الدین محمد جهانگیر عادل.

The predictions or omens are arranged under the names of Jahāngir, and the princes, Parwiz, Khurram and Khusrau, as well as other distinguished courtiers of Jahāngir.

Written in ordinary Indian Ta'liq.

Dated 29 Shawwāl, 1159 Fasli.

Scribe : محمد عباس.

INTERPRETATION OF DREAMS.

No. 1071.

foll. 226; lines 21; size 10½ × 7; 7½ × 4½.

كامل التعبير

KAMIL-UT-TA'BIR.

An exhaustive work on the interpretation of dreams.

Author: Abul Fadl Husayn bin Ibrâhim bin Muhammad ut-Tiflisi ابو الفضل حسين بن ابراهيم بن محمد التفلسي .—

Beginning :—

سپاس مر خدایرا که واحد و صمد و قادر است مالک ذو الجلال

و حی فاطر است الخ *

In a short preface the author tells us that after finishing the composition of كتاب صحت البدان he directed his attention to a Persian work on the interpretation of dreams, but finding that there was no standard work on the subject he applied his mind to the composition of this work and dedicated it to the king of Rûm Abul Fath Qizil Arslân (in Ethé, India Office Lib. Catalogue No. 2276, Abul Fath 'Izz-ud-Din Qilij Arslân) bin Mas'ûd, who reigned A.H. 569–588 = A.D. 1173–1192. Comp. also Ethé, Bodl. Lib. Catalogue, No. 1571, 3: Bland's paper on the Science of Ta'bir, Journal of the Royal As. Soc. xvii, pp. 124 and 155.

The author enumerates about twenty works on which he based the present composition. A list of these works together with a description of the sixteen *Fasl* into which the work is divided, is given in Ethé, India Office Lib. Catalogue, *loc. cit.*

The last *Fasl* is followed by an alphabetical list of all the things, seen in dreams, with detailed explanations of their meanings, based on the sayings of Imâms and other holy men.

Fol. 97^b is left blank.

Written in ordinary Ta'liq.

Dated 4 Muharram, A.H. 1127.

FALCONRY.

No. 1072.

fol. 125; lines 13; size $10\frac{1}{2} \times 5\frac{1}{2}$; $7\frac{1}{2} \times 3\frac{1}{4}$.

باز نامه

BÂZ NÂMAH.

A work on falconry, without author's name.

Beginning:—

بعد حمد و شاد ایزد تو انا که شهدباز فکر اهل ذکا و شاهین عقول جمیع

دانای الخ

In the preface the work is called Bâz Nâmah: و این مجموعه ایست The author could not be traced, but his references to the provinces of India, e.g. Bengal, Bihâr, Assam, Orissa, etc., as well as his frequent usage of Hindi names of the months, of birds, etc. suggest that he was a resident of India. On fol. 13^a he says that in the fourteenth year of 'Âlamgîr's reign (A.H. 1082 = A.D. 1671) Lashkar Khân, the Sûbahdâr of Bihâr, presented to the emperor a kind of bird called تیغون. On the same folio he again says that Subhân Quli Khân, King of Tûrân, sent as a present to 'Âlamgîr a kind of bird called توسی. We can therefore conclude that the author wrote this work in, or after, 'Âlamgîr's time.

The work is divided into seventy-six *Bâb*. The first twenty-six *Bâb* treat of various kinds of hawks and birds of prey, the names of which are given in Arabic, Persian, Turkish and Hindi, of their diet, training, directions relating to hunting, and signs of health and disease. The remaining *Bâb* are devoted to their diseases and treatment.

The MS. contains twenty-three beautiful and highly finished illustrations representing different kinds of hawks and birds of prey. They are on foll. 6^b, 7^a, 7^b, 9^a, 10^a, 10^b, 12^a, 12^b, 13^b, 14^a, 14^b, 15^a, 15^b, and 16^a.

Written in fair Nasta'liq on thick paper with occasional notes on margins.

Not dated; 17th century.^c

A list of the contents, written in a different hand, is prefixed to the copy.

MINEROLOGY.

No. 1073.

foll. 50; lines 13; size 9×6; 6½×4.

جواهر نامہ

JAWĀHIR NĀMAH.

A treatise on precious stones and minerals.

Author: Muḥammad Ashraf bin ul-Hasan ur-Rustamdārī محمد اشرف بن الحسن الرستمداری.

Beginning:—

حمد بیحد و شکر بیعد حکیمی را سرد که بموجب النجع

The author says in the preface that he wrote this work at a time when Zahir-ud-Din Bâbur had conquered India and got hold of the precious jewels stored up by its former kings. The work is dedicated to Bâbur and to his son and heir-apparent Humâyûn.

محمد بن اشرف الحسینی الرستمداری A copy of the work in which the author is called and which contains twenty-two chapters, is noticed in Rieu iii, p. 996.

In the present copy there are twenty-six chapters, each subdivided into several sections, as follows:—

- I. Pearl (لولو), in six *Faṣl*, fol. 3^a.
- II. Sapphire (باقوت), in five *Faṣl*, fol. 7^b.
- III. Ruby (لعل), in six *Faṣl*, fol. 10^b.
- IV. Emerald (زمرد), in five *Faṣl*, fol. 12^b.
- V. Zabarjad, in three *Faṣl*, fol. 14^a.
- VI. Diamond (الماس), in four *Faṣl*, fol. 15^a.
- VII. Cat's-eye (عين الهر), in three *Faṣl*, fol. 17^a.
- VIII. Turquoise (فیروزه), in five *Faṣl*, fol. 18^a.
- IX. Bezoar (پازهر), in four *Faṣl*, fol. 20^b.
- X. Mummy (مومیانی), fol. 22^a.
- XI. Ambergris (عنبر), fol. 23^b.
- XII. Musk (مشک), in one *Faṣl*, fol. 25^a.
- XIII. Stones of animal origin (ستانگی حیوانی), fol. 26^a.
- XIV. Cornelian (مقيق), in four *Faṣl*, fol. 27^a.
- XV. Stones which resemble Yâqût, in four *Faṣl*, fol. 27^b.

XVI. Shell (جرخ), in four *Fasl*, fol. 28^b.
 XVII. Load Stone (مقدانگیس), in five *Fasl*, fol. 29^a.
 XVIII. Emery (سنگ آهاد), in four *Fasl*, fol. 31^a.
 XIX. Melochites (دمنه), in four *Fasl*, fol. 31^b.
 XX. Lapis lazuli (لاجورد), in five *Fasl*, fol. 32^a.
 XXI. Coral (بست و مرجان), in four *Fasl*, fol. 34^a.
 XXII. Jasper (یشب), in four *Fasl*, fol. 35^b.
 XXIII. Crystal (بلور), in four *Fasl*, fol. 37^a.
 XXIV. Jamast (a coarse blue gem), in four *Fasl*, fol. 37^b.
 XXV. Other kinds of stone (احجار مختلف), in twenty-two *Fasl*, fol. 38^a.
 XXVI. Metals (فلزات), in twelve *Fasl*, fol. 44^b.

The title of the work, given on the fly-leaf as well as in the colophon, is جواهر نامه.

Written in ordinary Ta'liq.
 Dated 8 Muḥarram, A.H. 1248.
 The MS. has been repaired throughout with patches of thin paper.

No. 1074.

fol. 164; lines 14; size 9½ × 6; 7 × 3½.

مجموعة الصنائع

MAJMŪ'AT-US-SANĀ'I'.

A polytechnical work containing a collection of recipes for making artificial pearls, rubies, sapphires and other precious stones, preparing inks, dies and all kinds of colours, poisons and antedotes, dissolving and oxidizing metals, making artificial flowers, fire-works, etc., etc.

It begins at once without a preface with the following lines in which the work is ascribed to Ḥakim Faylaṣūf-i-Maḡribī: نسخة مجموعة الصنائع برای خایده جمهور انام از حکیم فیلسوف مغربی مشتمل گشت بر چهل و سه باب الخ. According to Ethé, India Office Lib. Copy No. 2781, the author was Mir Yahyā غیر بعینی. The present copy exactly agrees with Ethé, India Office Lib. Copy No. 2783 and is likewise divided into forty-three *Bāb* fully enumerated in the beginning.

The colophon of the Bodl. Lib. Copy, (No. 1870), dated A.H. 1033, proves that the work was written before that year. According to Stewart's Catalogue, p. 97, the work was composed by Zayn-ul-Ābidin

in the reign of Aurangzib; but a Turkish version which appears to have been made in A.H. 1065 = A.D. 1654, is noticed in G. Flügel ii, p. 525.

The MS. is defective towards the end and breaks off with the following words:—

و حاجت خواستن را شاید و دشمنان و بر حکیمان رفتن نشاید فماز

* بیشین

Written in ordinary Nasta'liq.

Not dated; 19th century.

ARCHERY.

No. 1075.

fol. 74; lines 14; size $7\frac{1}{2} \times 4$; $6\frac{1}{4} \times 3$.

هدایت الرمی

HIDÂYAT-UR RAMÎ.

A treatise on archery.

Author: Muḥammad Budha'i بودھائی محمد بودھائی.

Beginning:—

حمد متواتر و ثناى متكاثر خدائی جل و علا آن توافقی را

The work is dedicated to 'Alâ-ud-Din Abul Muẓaffar Husayn Shâh, who reigned in Bengal, A.H. 904-927 = A.D. 1498-1521.

The work is divided into twenty-seven *Bâb*, most of which are subdivided into several *Fasl*. See Rieu ii, p. 488; W. Pertsch, Berlin Catalogue, p. 337; Ethé, India Office Lib. Catalogue, Nos. 2768-2769.

The original work is followed by a versified tract on the same subject (archery), beginning on fol. 70^b:—

ای بنام تو نامه نامور است الخ *

Written in ordinary Ta'liq.

Dated A.H. 1139, the ninth regnal year of Muḥammad Shâh.

Scribe: محمد عابد

The signature 'Gore Ouseley' is found on the top of the first page.

CALLIGRAPHY AND DRAWINGS.

No. 1076.

fol. 35; lines 17; size 8×5; 6×3.

رساله خوشنويسی

RISĀLAH-I KHWUSHNAWISI.

A treatise on calligraphy.

Author: 'Abd Ullah us-Sayrafi عبد الله الصيرفي.

Beginning:—

شکر و سپاس فراوان و ستایش بی پایان کاملی را که از نقطه نیستی
 دائره هستی را مکمل گردانید آنچه *

The author seems to be quite different from his namesake Khwājah 'Abd Ullah us-Sayrafi خواجه عبد الله الصيرفي who is repeatedly mentioned in the work as an eminent calligrapher of past times and author of a treatise on calligraphy (see fol. 10^b, 14^b, 21^b, 25^a, 25^b, etc.), and of whom the author gives a short account on fol. 21^b.

We learn from the preface that several men of high position and sons of great men, who had learnt calligraphy from the author, requested him to write a short treatise on that art for the use and benefit of beginners as well as experts. Hence the composition.

The year in which the author wrote the work is not given, but internal evidence shows that he did so during, or immediately after, the reign of the great Muğal Emperor Akbar (A.H. 963–1014=A.D. 1555–1605) whom he praises on fol. 19^a.

According to the preface the author divided the work into a *Muqaddimah*, two *Bāb* and a *Khātimah*, each of which is subdivided into several sections. These divisions are however enumerated in the text in a confusing manner. The main subjects treated are as follows:—

1. The excellence and origin of penmanship, fol. 2^b.
2. Instructions for the preparation of (ordinary) ink, fol. 3^b.
3. Distinction between various kinds of pens, and instructions for cutting the pen, fol. 4^a.
4. The six characters, viz. *Muhaqqaq*, *Sulż*, *Tauqi*, *Riqā*, *Rayḥān* and *Naskh*, fol. 5^a.

5. Instructions relating to paper: its qualities, methods of preparing and colouring it, etc., etc., fol. 6^b.
6. Instructions for preparing special kinds of ink, fol. 10^b.
7. Instructions for nibbing the pen and holding it, fol. 14^a.
8. The origin of the art of writing; its development and progress, etc., etc., fol. 16^b.
9. This important section, containing notices of eminent calligraphers, and headed as باب پنجم or the 'fifth *Bâb*', consists of three *Fâṣl*, subdivided into two *Daf'ah*, the first of which treats of the ancient calligraphers. The second *Daf'ah* and the entire remaining portion of this *Bâb* are missing. The calligraphers noticed under the first *Daf'ah* are as follows:—

ابن مقله' *Ibn-i Muqlah*—inventor of the six characters—was the Wazir of the 'Abbaside Caliph al-Râdî; died in A.H. 327 = A.D. 938; fol. 21^a.

علي ابن هلال' *Ali ibn Hilâl*—better known as ابن بواب'—was the pupil of the above; died, Jumâdâ I, A.H. 413 = A.D. 1022, during the reign of Qâdir Billâh; was buried by the side of the tomb of Imâm Ahmad bin Muhammad bin Hanbal; fol. 21^a.

جمال الدين خواجه ياقوت المتصمي' *Jamâl-ud-Dîn Khwâjah Yâqût ul-Mustâ'simi*—A pupil of Ibn-i Bawwâb; flourished during the reign of Mustâ'sim Billâh (A.H. 640–656 = A.D. 1242–1258); fol. 21^b.

خواجه ارغون' *Khwâjah Arğûn*—pupil of Khwâjah Yâqût; fol. 21^b.

خواجه عبد الله صيرفى' *Khwâjah 'Abd Ullah us-Şayrafi*—made himself a master in *Muhaqqaq* and *Rayhân*; fol. 21^b.

أش يز عبد الله الهمروى' *Abd Ullah ul-Harawî*, popularly called (cook), was the master and teacher of the author; his father was the cook of Shaykh Zayn-ud-Dîn Khawâfi, hence the epithet أش يز'; fol. 22^a. His pupils were:—

(a) عبد الحق سبزوارى' *Abd-ul-Haq*—was skilled in all the characters; fol. 22^a.

(b) محمد بن سلطان شاه الهمروى' *Muhammad bin Sultân Shâh ul Harawi*—better known as حافظ توعله', was skilled in *Naskh*; fol. 22^b.

(c) سيف الله كرماني' *Sayf Ullah Kirmâni*—was skilled in all the characters; fol. 22^b.

(d) محي الدين حسن' *Muhyî-ud-Dîn Hasan*—passed his own hand-writing as his master's and thus incurred the latter's displeasure; fol. 22^b.

خواجه عبد الله عزورايد' *Khwâjah 'Abd Ullah Marwârid*—was skilled

in calligraphy, letter-writing, music, etc., and lived in the time of Sultân Husayn Mirzâ ; fol. 22^b.

مولانا معمود سمرقندی Mâhîmûd Samarqandî ;—fol. 22^b.

خواجہ تاج المسلمانی Khwâjah Tâj ul-Musalmânî ;—fol. 22^b.

میر عبد الحی Mir 'Abd-ul-Hayy—was a pupil of Maulânâ Ja'far ; fol. 22^b.

مولانا عبد الله Maulânâ 'Abd Ullah—better known as Maulânâ Darwîsh ; was well-skilled in *Tâ'lîq* ; خواجہ اختیار میر منشی and several others were also skilled in *Tâ'lîq* ; fol. 23^a.

مولانا میر علی تبرزی Mir 'Ali Tabrizî—was the inventor of *Nasta'lîq*. He flourished during the reign of Timûr ; fol. 23^a.

مولانا جعفر Maulânâ Ja'far—was the pupil of the above and was skilled in all the characters ; was attached to the library of Mirzâ Bâisangâr during the time of Shâh Rukh ; fol. 23^a.

مولانا شیخ عبد الله خوارزمی Shaykh 'Abd Ullah Khwârizmî and مولانا شیخ معمود Shaykh Mâhîmûd were the pupils of Maulânâ Ja'far ; fol. 23^a.

شیخ بایزید بورانی—Sultân 'Ali Mashhadî مولانا سلطان علی المشهدی and شیخ بایزید بورانی Sultan 'Ali Qâ'inî were the pupils of Maulânâ Azhar ; fol. 23^a.

There is a lacuna after fol. 23^b and a large number of folios seem to be missing. Fol. 24^a begins with باب هفتمن or the seventh chapter, treating of the rules for the correct writing of every letter of the alphabet, the relative proportions of the letters to be judged by numbers of dots, syllabaries showing combinations of letters, etc., etc.

A similar treatise by 'Abd Ullah Sayrafi, with similar divisions, but with a different beginning, is noticed in J.A.S.B., New Series, vol. xiv, 1918, No. 8 (p. ccxxviii).

Written in ordinary *Nasta'lîq*.

Dated 20 Ramadân, A.H. 1120.

محمد فاضل ولد شیخ عبد الله ولد شیخ ابوب

On the first page of the MS. appears the signature of Sir Gore Ouseley, in whose hand-writing the following note is found on the title-page :—

No. 23.

رساله در حلم خط

"A Treatise on Penmanship.

The author of this valuable little work was a learned man named Abdullah. He has given the proper form and proportion of each character of the various alphabets in general use in Persia, Arabia

and India, so clearly as almost to obviate the necessity of a writing master.

The date of this essay is not given, nor the birth and country of the author (Abdullah) mentioned.

This copy was transcribed by Muhammed Fazel the son of Sheikh Abdullah and grandson of Sheikh Ayub, A.H. 1120.

G.O."

The seals of Nawwâb Sayyid Vilâyat 'Ali Khân and Sayyid Khwurshid Nawwâb are found at the beginning and end of the copy.

No. 1077.

fol. 158; lines 12; size $7\frac{1}{2} \times 4\frac{1}{2}$; $5\frac{1}{2} \times 3$.

تذكرة خوشنویسان

TADKIRAH-I KHWUSHNAWÎSÂN.

A treatise on calligraphy, followed by notices on eminent calligraphers brought down to the reign of Muhammed Akbar II (A.H. 1221-1253 = A.D. 1806-1837).

Author: Râqim Gûlâm Muhammed Haft Qalami راقم علم محمد حفظ قلمی.

The original work is preceded by calligraphic specimens in various character, writing models, etc., etc. The earlier portion of the preface is wanting and the work opens abruptly thus on fol. 88^a:

لین فقیر تردد میکردند و تعلیم اصول خطوط باشان بقدر فهم و

استعداد هریک گفته میشد اخ *

The name of the author could not be traced from the work, but in his notice on Muhammed Hafiz, fol. 153^b, he adopts the *takhallus* راقم Râqim. According to the preface as extant in the present copy the author divided the work into a *Mugaddimah*, three *Bâb* and a *Khâtimah*, and completed it in A.H. 1239 = A.D. 1823 in the reign of Muhammed Akbar Shâh, with whose praise the preface ends.

The preface is followed by an account of the origin of calligraphy and of the various characters. Then follow instructions, in prose and verse, as to the preparation of ink, cutting the pen, etc., etc., after which the author lays down specific rules for the correct writing of every letter of the alphabets.

The notices on calligraphers begin on fol. 102^a.

According to Rieu ii, p. 523, the author was a native of Dihli, and lived in Lucknow in the time of Asaf-ud-Daulah. Of the dates found in the notices the latest is that of the death of Lâlah Lachhmi Râm Pandit, A.H. 1233 = A.D. 1817 (fol. 157^a).

The original arrangement has been very much disturbed in the present copy. Most of the folios have been misplaced and some are missing.

The work has been edited in the Bibl. Indica series by Shams-ul-'Ulamâ Khân Bahâdur Dr. Hidâyat Husayn, under the title **تذكرة خوشنویسان**. A comparison of the printed edition with the present copy shows that the historical accounts of kings and princes connected with the calligraphers noticed, found at some length in the present copy, are very much curtailed or are altogether omitted in the printed edition.

The present copy is full of clerical mistakes. It also contains later additions; e.g. the date of Mir 'Ali-ul-Kâtib's death, given here on fol. 111^a, as A.H. 924 (that is erroneous; see vol. ii, p. 79), is not found in the printed edition (pp. 49-54).

The earlier portion, containing various specimens of calligraphy, is written in fair hands, and the latter, in a careless Ta'liq.

Not dated; 19th century.

No. 1078.

foll. 20; size 12×8 ; $8\frac{1}{4} \times 5\frac{1}{2}$.

Twenty finely illuminated sheets, with beautiful floral designs, of excellent calligraphic specimens in bold Nasta'liq, with gold sprinkled borders; bound in leather.

The first sheet contains the **سورة فاتحة** beginning thus:—

* بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ — الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ إِنَّمَا

The specimens have the following signatures. In two cases there are also dates.

(1) 'Abd-ur-Rashid, (also called Rashidâ-i Daylâmi عبد الرشید دیلمی). He was the pupil and the sister's son of Mir 'Imâd-ul-Husaynî, after whose assassination he came to India (during the reign of Shâh-Jahân) and was appointed writing master of Prince Dârâ Shikûh. His other pupils were Muhammad Ashraf Khwâjah Sarâ, Sa'idâ-i Ashraf, 'Abd-ur-Rahmân, Mir Hâjî, etc. He was a contemporary of the poet Mirzâ Sâ'ib. Both of them died, according to a chronogram by the aforesaid Sa'idâ-i Ashraf, in A.H. 1080 = A.D. 1677; but accord-

ing to others it was in A.H. 1081 or 1085. (See *Tadkirah-i Khwushnawisân*, pp. 95–100.) Foll. 1^b, 3^b.

(2) 'Imâd-ul-Husayni عَمَادُ الْحُسَيْنِي of Qazwin. A.H. 1015. He led an independent and simple life at Isfahân. He excelled others in Nasta'liq hand. Being a Sunni he was assassinated at the instigation of Shâh 'Abbâs, A.H. 1024 = A.D. 1615 (See Sprenger, Oude Catalogue, p. 89; *Tadkirah-i Khwushnawisân*, pp. 92–95). Foll. 2^a, 4^a.

(3) Jawâhir Raqam (with his original name Mir Sayyid 'Ali Khân, Tabrizi صَفَرْ سَيِّدٌ عَلَى خَانٍ تَبْرِيزِيٍّ مَعْرُوفٌ بِهِ جَوَاهِرُ رَقَمٍ) He was the writing master and librarian of Aurangzib. He died A.H. 1094 = A.D. 1682 (See Rieu ii, p. 783). Foll. 2^a, 6^a, 8^a, 11^b, 16^a.

(4) Hidâyat Ullah (Zarrin Raqam هَدَىٰتُ اللَّهِ زَرِينُ رَقَمٍ). A.H. 1099, 1101 and 1111. He also was the librarian of Aurangzib, at whose order he wrote several copies of the *Diwân-i Hâfiż* in a minute hand. He was the writing master of prince Kâm Baksh, and died A.H. 1118 = A.D. 1706. (See *Tadkirah-i Khwushnawisân*, p. 58). Foll. 5^b, 9^b, 10^a, 12^a.

A note on the fly-leaf at the beginning, dated A.H. 1220, says that Qâdi 'Alî Akbar Munshi Astarâbâdi bought this copy for five hundred rupees from one Bashârat Khân Afşân at Poonah.

No. 1079.

fol. 38; size 14½ × 10.

An album of miniatures in Indian style and specimens of calligraphy, with illuminated margins.

The miniatures, representing scenes of Indian life and Eastern fiction, include portraits of Indian Princes, Hindû ladies in various attitudes, Hindû Faqirs, etc., almost all without names. Some of them are indecent.

Fol. 6^b contains the portraits of Bâz Bahâdur and Rûpmatî, inscribed in Nasta'liq بَازْ بَهَادُور وَ رُوبْ مَتِي. Bâz Bahâdur riding a horse with a hawk in hand is pursuing Rûpmatî, also on a horse, with a lancet in hand. A miniature on fol. 11^a, without name, represents a jungle scene. Bâz Bahâdur and Rûpmatî, both on horseback with hawks in hand, are penetrating the jungle, attended by a number of females.

Bâz Bahâdur, with his original name Malik Bâyazid, of Mâlwah (A.H. 962–978 = A.D. 1554–1570), fell in love with Rûpmatî, a courtesan, and the story of their love has been handed down to posterity in song.

A miniature on fol. 16^a representing Aurangzib on horseback

معى الدین ورنگ زیب :
عالیگیر بادشاهہ.

The last folio contains a fine drawing representing the figure of a hawk with a gold chain round its neck.

The calligraphic specimens, which are in Nasta'liq, Naskh and Shikastah, have the following signatures. Where there are dates, these are given :—

1. 'Abd-ur-Rashid [see No. 1078-(1)], foll. 3^b, 30^a.
2. Hāfiẓ Nūr Ullah حافظ نور اللہ . He flourished under Nawwāb Āṣaf-ud-Daulah of Lucknow, who ruled from A.H. 1188–1212 = A.D. 1774–1797. His pupils were Lālah Surub Singh, Miyān Wajih Ullah, and others (see Taḍkirah-i Khwushnawisān, p. 64). The Sharh-i Alfīyah, in two volumes (see Nos. 783–784) were transcribed by him in A.H. 1169. Foll. 5^b, 32^b.
3. Amīr Muḥammad Afḍal امیر محمد افضل , A.H. 1144, fol. 10^a.
4. Mahdi Qulī مهدی قلی , fol. 16^a.
5. Muḥammad 'Abbás محمد عباس , fol. 20^b.
6. Muḥammad Ibrāhīm محمد ابراهیم , fol. 21^a.
7. Muḥammad Amīr محمد امیر (a contemporary of the author of the Taḍkirah-i Khwushnawisān. He died in A.D. 1857. See *ib.* p. 71), A.H. 1257, fol. 21^b.
8. Āgā Mirzā آغا میرزا (died A.H. 1273 = A.D. 1856; see vol. i, p. 101; Taḍkirah-i Khwushnawisān, p. 27), A.H. 1233, fol. 22^a.
9. 'Abd-ul-Wahhāb حسینی , fol. 23^b.
10. Abu'l Baqā ul-Mūsawī ابوالبقاء الموسوی , fol. 24^a.
11. Fayd Ullah فیض اللہ (brother of Qādi 'Ismat Ullah Khān, who died A.H. 1186 = A.D. 1772, see Taḍkirah-i Khwushnawisān, p. 127), fol. 25^b.
12. Afḍal-ul-Husaynī افضل حسینی , fol. 26^a.
13. Sudh Rāī سدھ رائے , A.H. 1179. He was a Kāyāth of Ilahābād. His ancestors, Bhog Chānd and others, were attached to the royal courts of Dihlī. Muḥammad Mūsā was his writing master in Nasta'liq, and he wrote Shikastah on the lines of Dirāyat Khān (see Taḍkirah-i Khwushnawisān, p. 121). Foll. 29^b, 33^b.
14. Āgā 'Ali Khān آغا علی خان , fol. 31^a. The scribe does not sign his name, but in an inscription, added in a later hand, he is said to be Āgā 'Ali Khān.
15. Muḥammad Ḥusayn Zarrin Qalam Akbar Shāhi محمد حسین زرین قلم اکبر شاہی , (i.e. the well-known calligrapher of

Akbar's court. He died in A.H. 1020 = A.D. 1611. See *Ā'in-i Akbarī*, p. 115; *Tadkirah-i Khwushnawisān*, p. 78). Fol. 31^b.

16. Muhammad Khwurshid, *محمد خورشید*, fol. 32^a.
17. Muhammad Mu'min ul-Husaynī (with the *takhallus* 'Arshī ; died A.H. 1091 = A.D. 1680 ; see *Tadkirah-i Khwushnawisān*, p. 101). Fol. 36^a.
18. Muhammad 'Ārif (entitled *Yaqūt Raqam Khān*). He was a pupil of 'Abd-ul-Bāqī Haddād, and flourished during the time of Shāh 'Alam Bahādur Shāh, who reigned from A.H. 1119 to 1124 = A.D. 1707-1712 ; see *Tadkirah-i Khwushnawisān*, p. 126. Fol. 38^a.

No. 1080.

fol. 45 ; size 14½ × 10½.

An album of miniatures and specimens of calligraphy, with wide and gold sprinkled borders.

The miniatures, all in Indian style, represent various scenes of Indian life, and include, besides fancy subjects, portraits of Indian ladies, princes and Hindū Faqirs, most of them without names. Some of the drawings represent fights of elephants, animals, etc. The following have names in Persian :—

1. شیرین Shirin. She was the wife of Khusrau Parwiz (king of Persia) and the beloved of Farhād. She is spoken of as the daughter of the emperor Maurice in the Persian and Turkish romances, that celebrate the love of Khusrau for Shirin, and Shirin for Farhād. Fol. 6^b.
2. Gurū Gobind, as a Hindū Faqir. Gurū Gobind was the son of Teg Bahādur, a famous chief of the Sikhs. After the execution of his father by order of Aurangzib in A.H. 1084 = A.D. 1673, he rebelled against the emperor, and later on two of his sons were taken prisoners and put to death. Thenceforth he led a retired and sorrowful life until his death. Fol. 8^b.
3. The emperor Shāh Jahān, fol. 14^a.
4. Muhammad Shāh's horse in a back-broken state after the death of his master, fol. 25^a.
5. The one on fol. 37^a, though not named, can be identified as the celebrated Hindū poet Kabīr Dās, who by trade was a weaver, and lived in the time of Sultān Sikandar,

Shâh Lodi of Dihli (A.H. 894–923 = A.D. 1488–1517). He is seen here weaving cloth, attended by a royal personage (probably Sikandar Shâh) and a youth, who are seeking blessings from him. One on the last folio, also without name, seems to represent Majnûn, who, reduced to a skeleton for Layla's love, is sitting in the midst of the jungle.

The calligraphic specimens, which are in Naskh, Nasta'liq and Shikastah, contain the following signatures and dates:—

1. عبد الله مشكين قلم الحسين. He was the father of Mir Muhammad Sâlih Kashfi, the author of the اعجاز مصطفوی; see Rieu. i, p. 154^a. He wrote five Masnavis and a Diwân; received from Akbar the title of مشكين قلم and the takhallus of وصفي, and died in A.H. 1025 = A.D. 1616. Fol. 2^a.
2. 'Ali-ul-Kâtib على الكاتب (see vol. ii, p. 79), foll. 3^b, 9^b, 23^b.
3. Shirin Raqam, also called Mir 'Abd Ullah Shirin Raqam میر عبد الله شرین رقم, foll. 5^b, 6^a.
4. Mir 'Ali میر علی, fol. 7^a.
5. Khudâ Yâr خدا یار, A.H. 1146, fol. 8^a.
6. Mir Muhammad میر محمد, A.H. 1126, fol. 11^b.
7. Muhammad 'Abbâs محمد عباس, fol. 12^b.
8. Abu'l Baqâ ul-Mûsawî ابوالبقاء الموسوی, A.H. 1091, fol. 13^a.
9. Muhammad Na'im محمد نعیم, A.H. 1121, fol. 15^a.
10. Bahâdur 'Ali بادار علی, fol. 18^a.
11. Jawâhir Raqam جواهر رقم, that is to say Mir Sayyid 'Ali Khân Tabrizi, (see No. 1078-(3); fol. 24^a.
12. Abu'l Ma'âli ابوالمعالى, fol. 25^b.
13. Hidâyat Ullah Zarrin Raqam حدایت الله زرین رقم, A.H. 1112, (see No. 1078-(4); foll. 26^a, 43^b.
14. Rahmat Ullah رحمت الله, A.H. 1128, fol. 27^b.
15. Muhammad Hâdi محمد هادی, fol. 29^b.
16. Yâqût Raqam Khân یاقوت رقم خان, (see No. 1079-(18); fol. 30^a.
17. Nâmâdar نامدار. (He was the writing master of Farrukh Siyar, who reigned from A.H. 1124–1131 = A.D. 1712–1718; see Tadkirah-i Khwushnawisân, p. 59.) Fol. 34^a.
18. Hafiz Muhammad Khwurshid حافظ محمد خورشید, fol. 38^a.
19. Mir Muhammad Husayn 'Atâ Khân Muraşsa' Raqam میر محمد حسین عطا خان مرسم (with the takhallus Tahsin تحسین). He was the son of Muhammad Bâqir Tuğrâ

Nawis. He flourished under Nawwâb Shujâ'-ud-Daulah Bahâdur of Lucknow, who ruled from A.H. 1167 to 1188 = A.D. 1753-1774, and at whose order he rendered in Hindi Rektah the story of the four Darwishes *قصةٌ چهار دروش*; see Taâjkirah-i Khwushnawisân, p. 61; A.H. 1191, fol. 38^b.

20. I'jâz Raqam Khân (see Taâjkirah-i Khwushnawisân, p. 62), A.H. 1192, fol. 39^a.
21. Jawâhir Mal, جواہر مل, fol. 40^a.
22. 'Ali Ridâ Shirin Raqam, pupil of Muhammad Amir Ridawî, علی رضا شیرین رقم تلمذ سید محمد امیر رضوی, fol. 44^b.
23. Muhammad Sa'd-ud-Dîn, محمد سعد الدین, A.H. 1266, fol. 45^a.

No. 1081.

foll. 12; size 18½ × 12.

A volume containing twenty-three sheets of calligraphic specimens in Nasta'liq and Naskh, pasted on thick boards. Some of them are signed and dated as follows:—

1. Tûmân Khwâjah, تومان خواجه, written in Balkh, fol. 2^b.
2. Wajih-ud-Dîn, وجیہ الدین, fol. 3^a.
3. Mir 'Alî میر علی foll. 4^a, 6^a.
4. Muhammad Ibrâhim, محمد ابراهیم, A.H. 1142, fol. 5^a.
5. Muhammad Husayn, محمد حسین, fol. 5^b.
6. Muhammad 'Ismat Ullah Khân, محمد عصمت اللہ خان, fol. 6^b.
7. Muhammad Muqîm (he lived in the Kâli Masjid at Delhi; see Taâjkirah-i Khwushnawisân, p. 60), fol. 7^a.
8. 'Alî ul-Husayni, علی الحسینی, fol. 7^b.
9. Abu'l Baqâ ul-Husayni, ابوالبقاء الحسینی, fol. 9^b.
10. 'Alî Ridâ (see No. 1080-(22); fol. 9^b.
11. Faqîr, فقیر, fol. 11^b.

No. 1082.

foll. 10; size 11½ × 7.

An album of miniatures and specimens of calligraphy.

The miniatures, representing scenes of Indian life, include portraits of Indian ladies, princes, Amirs, Jogis, etc.

The following portraits have names added in Persian :—

1. Maulavi Jāmī (مولوی جامی i.e. 'Abd-ur-Rahmān Jamī ; see No. 180), fol. 4^b.
2. The well-known Jogi Jaipāl, جوگی جیپال, fol. 7^a.
3. Sultān Khusrau سلطان خسرو (eldest son of the emperor Jahāngīr ; died A.H. 1031 = A.D. 1621). He is depicted receiving a glass of wine from a lady. Fol. 8^a.
4. Shīr Afgan, son of Sayf Khān Kokah شیر افغان پسر سیفخان کوکا, fol. 10^a. (This portrait I believe to be of Jahāngīr ; it has "Shīr Afgan son of Sayf Khān Kokah" added in a later hand).

The calligraphic specimens, which are in Nasta'liq, bear the following signatures :—

1. 'Abd-ur-Rahim 'Anbarin Qalam عبد الرحمن عنبرین قلم, fol 4^a.
2. Muhammad Husayn محمد حسین, fol. 5^a.
3. 'Ali نقیر علی, fol. 8^b.
4. Mir Hasan ul-Husayni میر حسن الحسینی, fol. 9^b. This folio contains the seals and signatures of Diyānat Khān (with his original name Muhammad Husayn ; he was an Amir of 2,500 under Shāh Jahān, and died at Ahmādnagar in A.H. 1040 = A.D. 1630), and Muḥāfiẓ Khān.

No. 1083.

foll. 10 ; size 12 × 9 $\frac{1}{4}$.

An album containing twenty sheets of modern calligraphic specimens in Naskh and Nasta'liq, with the following names and dates to some :—

1. Sayyid 'Alī Asḡar Husayni ul-Hasani سید علی اصغر حسینی الحنی, A.H. 1307, foll. 1^a, 2^b.
2. Sayyid Wazir Nawwāb Husayni ul-Hasani سید وزیر نواب حسینی الحنی, A.H. 1307, foll. 1^b, 2^a.
3. (No name), A.H. 1276 ; fol. 5^a.
4. Mir Hāji میر حاجی, (to be distinguished from his namesake noticed in Tadkirah-i Khwushnawisān, p. 55. The latter was an adopted son of 'Abd-ur-Rashid Daylamī, d. A.H. 1080 = A.D. 1669), A.H. 1191, fol. 6^a.
5. Sayyid Muhammad Mirzā سید محمد مرزا, foll. 10^a, 10^b.

Presented by Sayyid Ṣafdar Nawwāb of Patna, 8th August, 1906.

No. 1084.

foll. 28; size $15 \times 9\frac{1}{2}$.

An album of calligraphic specimens in Nasta'liq, with wide borders, bearing the following signatures and dates:—

1. Khwurshid, fol. 1^b.
2. 'Abd-ul-Husayn, عبد الحسين, fol. 3^b.
3. Hasan Ridā, حسن رضا, fol. 4^b.
4. Safdar Husayn, صدر حسين, A.H. 1304, foll. 5^a, 24^a.
5. 'Ināyat Ahmad 'Utārid Raqam, عنایت احمد عطارد رقم, A.H. 1256, foll. 6^b, 7^a, 16^b-21^a.
6. Ilāhi Bakhs, الہی بخش, A.H. 1256, 1257, foll. 8^a-16^a.
7. Hāji Muhammad ul-Husayni, حاجی محمد الحسینی, A.H. 1067, fol. 22^a.
8. Hāfiẓ Nūr Ullah, حافظ نور اللہ, A.H. 1185, foll. 22^a-23^a.
9. Fath Ullah Kāshī, فتح اللہ کاشی, fol. 23^b.
10. Muhammad Sādiq [perhaps identical with Murid Khān Muhammad Sādiq Tabātabā'i], who was an Amir of Muhammad Shāh, (A.H. 1131-1161 = A.D. 1718-1748); see Ta'likirah-i Khwushnawisān, p. 107], fol. 23^b.
11. Muhammad Bāqir ul-Husayni, محمد باقر الحسینی, A.H. 1086, fol. 24^a.
12. 'Abd-ur-Rashid, عبد الرشید, foll. 24^b-25^a.
13. 'Ali, على, fol. 25^b.
14. Muhammad 'Ali, محمد على, fol. 26^a.
15. Muhammad Sharif, محمد شریف, fol. 26^b.
16. 'Imād-ul-Husayni, عماد الحسینی, fol. 27^a.
17. Mir 'Ali, میر على, foll. 27^b, 28^a.
18. Hidāyat Ullah, هدایت اللہ, A.H. 1092, fol. 28^a.
19. Ridā 'Ali ul-'Abbāsi, رضا علی العباسی, A.H. 1023; fol. 28^b.

No. 1085.

foll. 24; size $11\frac{1}{2} \times 7\frac{1}{2}$.

Twenty-four folios (fastened together so as to form a continuous strip) containing specimens of calligraphy in Nasta'liq, some bearing the following names and dates:—

1. Safdar Husayn, صدر حسين, foll. 1^b, 24^a.
2. Sayyid 'Ali, صید علی, fol. 3^b.

3. Hidâyat Ullah, هدایت الله, fol. 4^a.
4. Mir Husayn ul-Husayni, better known as Mir Kalankî ul-Hâjî, میر حسین الحسینی المعروف به میر کلنکی الحاجی, fol. 7^a.
5. Muhammad Sharif, محمد شریف, fol. 9^a.
6. Muhammad Fâdil, محمد فاضل, fol. 10^a.
7. Kifâyat 'Ali, 1268 Faşlı, کفایت علی, 1268 Faşlı, fol. 12^b.
8. Ja'far Hasan, جعفر حسن, fol. 15^b.
9. Jawâhir, جواهر, fol. 16^a.
10. 'Abd-ur-Rashîd Daylamî, عبد الرشید دیلمی, fol. 17^a.
11. 'Abd-Ullah ul-Qâdirî, عبد الله القادری, fol. 18^b.
12. Muhammad Ibrâhîm, محمد ابراهیم, fol. 19^b.
13. Ilâhi Baksh, الہی بخش, foll. 21^b, 23^b.

Presented by Sayyid Šafdar Nawwâb of Patna, 8th August, 1906.

No. 1086.

fol. 12; size 14½ × 12.

An album of twenty-two miniatures in Indian style, including portraits of saints, Indian princes, Amirs, etc. The following bear inscriptions in Nasta'liq:—

1. حضرت علی کرم الله وجهه Hadrat 'Ali (the fourth Khalifah, d. A.H. 40 = A.D. 660), fol. 1^b.
2. حضرت پیر دستگیر سید القادر جیلانی Sayyid 'Abd-ul-Qâdir Jilâni (founder of the Qâdirî sect, died A.H. 561 = A.D. 1165), fol. 2^a.
3. حضرت امام ضامن Imâm Dâmin ('Ali Ridâ bin Mûsâ).
4. عمر عیار و حضرت خواجه خضر 'Umar Ayyâr (the juggler and the faithful attendant of Amir Hamzah) and Khwâjah Khidr (the prophet who, according to Moslem belief, is still alive, and serves as a guide to travellers who lose their way), fol. 3^b.
5. ابراهیم ادهم Ibrâhîm Adhem (king of Balkh, who renounced the throne, became a pious devotee, and died between A.H. 262 and 267 = A.D. 875 and 880), fol. 4^a.
6. بابا کبیر عارف بالله Kabir, engaged in weaving cloth [see No. 1085-(5)], a portrait to which the present bears a strong resemblance, fol. 4^b.
7. سلطان شجاع Sultan Shujâ' (the second son of Shah Jahân, and governor of Bengal, died A.H. 1071 = A.D. 1660) fol. 5^b.

8. نواب داؤد خان Da'ud Khân (probably Da'ud Khân Panni, son of Khiḍr Khân Panni. He served several years under 'Aurangzib, and was killed in an encounter with Amir ul-Umarâ Husayn 'Ali Khân at Burhânpûr, A.H. 1127 = A.D. 1715), fol. 5^b.
9. نواب احمد خان و شاہ تقی درویش Nawwâb Ahmad Khân (probably Ahmad Khân Bangash, second son of Muham-mad Khân Bangash, Nawwâb of Farrukhâbâd. Ahmad Khân governed from A.H. 1163–1185 = A.D. 1749–1771. Taqî Darwîsh, a popular saint, exercised great influence over Ahmad Khân), fol. 6^a.
10. نواب احمد خان the same Nawwâb Ahmad Khân, fol. 6^b.
11. نواب شمشیر خان Nawwâb Shamshîr Khân. (It is difficult to say whether he is one of the two Shamshîr Bahâdurs of Bâjî Râo Peshwâ's family, or identical with Shamshîr Khân of Shâh Jahân's time at whose request Tawakkul Beg abridged the Shâh Nâmah, see No. 10), fol. 7^a.
12. سید برهان Sayyid Burhân (probably identical with Sayyid Burhân-ud-Dîn Qutb ul-Mulk, grandson of Sayyid Jalâl Bu-khârî. He died at Gujarât, A.H. 857 = A.D. 1453) fol. 7^b.
13. نواب شکر اللہ خان Nawwâb Shukr Ullah Khân (either Shukr Ullah Khân I, a nobleman in the service of Aurangzib, or his son Shukr Ullah Khân II, who was appointed governor of Mewât in A.H. 1114 = A.D. 1702; see Beale's Biogr. Dictionary, pp. 382 and 383), fol. 8^b.
14. مرنیہ خوان Marşıyah Khwâñ (a reciter of elegies), fol. 9^a.
15. نواب حمید خان Nawwâb Hamid Khân (as a boy) and نواب مظہر خان Nawwâb Mazhar Khân, fol. 10^a.
16. کبوتر باز Kabûtar-bâz (a pigeon-flier), fol. 10^b.
17. سید شہامت علی Hidâyat Khân and Sayyid Shahâmat 'Ali, fol. 11^b.

No. 1087.

A single sheet, $14\frac{1}{4} \times 9\frac{1}{2}$. Specimen of calligraphy in Nasta'liq without name or date.

No. 1088.

A single leaf, $7\frac{1}{2} \times 4\frac{1}{2}$. A portrait of the celebrated saint Shaykh 'Abd-ul-Qâdir Gilâni (d. A.H. 561 = A.D. 1165) with the following inscription in a hasty Ta'liq : شیخ مبارک حضرت پیر دستگیر رح.

ANTHOLOGIES AND ALBUMS.

No. 1089.

fol. 69; lines 14; size $9\frac{1}{4} \times 5\frac{3}{4}$; $5\frac{1}{2} \times 3$.

An exceedingly valuable and most beautifully written copy of a Persian anthology, bearing an autograph note by Shâh Jahân, with many seals and signatures of nobles and distinguished persons of the Mu'gal court.—

Beginning :—

ای ذات تو از صفات ما پاک کنه تو برون ز حمد ادراک

The MS. consists of choice selections mostly from the poetical works of Sa'di, Nizâmi, Khusrau, and Jâmi. Other prominent contributors are :—

Abû Sa'id Abul Khayr (the renowned saint and Rubâ'i writer,
d. A.H. 440 = A.D. 1048).

Shaykh Najm-ud-Din Kubrâ (d. A.H. 618 = A.D. 1221).

Sayf-ud-Din Bâkharzî (see No. 56).

Shaykh 'Alâ-ud-Daulah Simnâni (d. A.H. 736 = A.D. 1335).

Jalâl-ud-Din Rûmi (see Nos. 59-87).

Shams-i Tabrizî (see No. 87).

Qâsim (see No. 170).

Khwâjû Kirmâni (see Nos. 143-145).

Âsafi (see Nos. 219-220).

Haydar (see No. 234).

Humâyûn (see No. 214).

Hayratî (see Nos. 235-236).

Riyâdi (d. A.H. 884 = A.D. 1479).

Ibn-i Yamin (see Nos. 137-139).

Amîr Shâhi (see Nos. 173-176).

Figāni (see Nos. 217-218).

Lisānī (see Nos. 229-230).

Ahli (see No. 231).

In the autograph note *Shāh Jahān* says that this valuable MS. was deposited in his library on the auspicious day of his accession to the throne; viz. the 8th Jumādā II, A.H. 1037:—

بسم الله الرحمن الرحيم - این مجموعه نفیسه تاریخ بست و بنجم
ماه بهمن موافق هشتم شهر جمادی الثانیه سنه ۱۰۳۷ هجری که روز
جلوس مبارک است داخل کتابخانه این نیازمند درگاه شد - حرمه شهاب
الدین محمد شاه جهان پادشاه این جهانگیر پادشاه بن الکبر پادشاه غازی -
۲۵ خرداد سنه ۲ جلوس تحریر یافت *

There are two miniatures in unfinished outline at the beginning by Ridā, and two more in good Persian style, without the painter's name, at the end.

Written in beautiful perfect Nasta'liq on thick gold sprinkled paper with a sumptuously decorated double-page 'Unwān. The margins are designed in gold throughout.

On foll. 14^a and 68^a the scribe gives his name as علی الحسینی, but on fol. 44^a he calls himself علی الكاتب. For 'Ali ul-Kātib's life see vol. ii, p. 79.

The seals and 'Ard-didahs covering the first and the last folios, except one, have been obliterated by some mischievous hand. That one (at the bottom of the last folio) reads thus:—

قيمت پانصد روبيه از بابت نور جهان ييگم *

The above note at once suggests that this valuable MS. once belonged to the celebrated Nūr Jahān, the favourite wife of the emperor Jahāngir.

No. 1090.

fol. 52; lines 12; size 11 x 6½; 7 x 3½.

An elegant and beautifully written copy of a Persian anthology containing choice pieces taken from the prose and poetical works of eminent writers.

I.

fol. 1^a: A short moral precept by Shaykh Abū Sa'īd Abul Khayr (d. A.H. 440 = A.D. 1048); beginning:—

من مقالات شیخ ابی سعید ابی الخیر. گفت این تصوف عزیست
در دل توانگریست در درویشی خداوندیست در بندگی آن^۱ *

II.

fol. 1^b: Account of the physician Barzūyah as given by himself; beginning:—

چنین گوید برزویه طبیب مقدم اطباء پارس که پدر من از اشکوپیان بود
و مادر من از خاذدان علماء زردشت و اول نعمتی که خدامی تعالی بر
من ارزانی داشت دوستی پدر و مادر بود و شفقت ایشان آن^۲ *

Barzūyah, a Persian physician of great reputation, flourished under Nūshirwān the Just (A.D. 531-579). He visited India at that monarch's order, and on his way back took several books, one of which, he says on fol. 15^a, was the famous *Kalilah and Dimnah* کلیله و دمنه, which, according to some, he translated into Persian.

III.

fol. 16^b: Sad Pand-i Luqmān. The precepts of Luqmān to his son; beginning:—

الحمد لله رب العلمين این صد بند سودمند ست که لقمان
حکیم پسر خود را وصیت کرده و فرمود که هر که این سخنانرا یاد گیرد آن^۳ *

IV.

fol. 20^a: متاجات, a prayer; beginning:—

یا رب دل مرا تو برحمت جان ده الهی دلی ده که در کار
تو جان بازیم آن^۴ *

The above are followed by selections from the poems of the following poets:—

1. قواری گیلانی. Qarārī Gilānī (with his full name Nūr-ud-Din Muḥammad). He was the son of Maulānā 'Abd-ur-Razzāq and the brother of the celebrated Hakim Ḥimām and Hakim Abul Fath Gilānī of Akbar's time. (See Muntakhab-ut-Tawārikh of 'Abd-ul-Qādir Badā'ūnī, foll.

423-424; *Riyâd-us-Shu'arâ*, fol. 335^a; *Majma'-un-Nafâ'is*, vol. i, fol. 383^a; *Taqî Auħâdi*, vol. ii, fol. 598^a; *Makħzan-ul-Ğarâ'ib*, vol. ii, p. 675, etc.).

2. ʻUnṣûrî عنصري (the well-known court poet of Sultân Mahmûd).
3. Khâqânî خاقاني (see Nos. 31-35).
4. Shâhâb al-dîn Khâlah شهاب الدين خاله (*Taqî Auħâdi*, vol. i, fol. 348^a, says that, according to some, the poet was a contemporary of *Shams-ud-Din Haddâdi*. See also *Majma'-un-Nafâ'is*, vol. i, fol. 229^b; *Riyâd-us-Shu'arâ*, fol. 195^b, etc.).
5. Jalâl al-dîn Rûmî جلال الدين رومي (see Nos. 59-87).
6. Aşîr Akhsikati ائیر اخسیکاتی (court poet of Sultân Arslân bin Tuğrul, who reigned A.H. 555-571 = A.D. 1160-1175. Aşîr died in A.H. 608 = A.D. 1211).

This valuable copy is remarkable for a fine specimen of calligraphy, due to the penmanship of Muhammad Husayn Kashmîrî. His autograph is repeatedly found throughout the copy. A good Nasta'liq writer of India, he flourished during the time of Akbar, who sur-named him زرین رقم Zarrîn Raqam. See *Tâdkirah-i Khwushnawisân*, p. 78.

In several places the MS. is dated A.H. 1000.

Written in elegant bold Nasta'liq on thick paper within gold floral borders.

Two beautiful miniatures by Akbar's court painters Farrukh and Sankar (see vol. vii, p. 43, Nos. 49 and 29 respectively) are found on foll. 15^b and 16^a, and two more illustrations, in Persian style, on foll. 51^b and 52^a.

No. 1091.

pp. 210 (foll. 105), lines 12; size 8½ × 5½; 5½ × 3.

An exceedingly valuable and beautifully written copy of a Persian anthology bearing an autograph note by prince Khurram (afterwards Shâh Jahân), and containing a collection of choice poems by eminent poets and princes who flourished between the seventh and the tenth centuries of the Muhammadan era.

Beginning :—

مشتاقی و صبوری از حد گذشت بارا
گر تو شکیب داری طافت نمادن مارا

The most prominent contributors are :—

Sa'dî (see Nos. 91–113), pp. 1–8.

Khusrau (see Nos. 125–131), pp. 8–9, 26–28.

Āhî (a Turkish Amir, who served under Ġarîb Mirzâ, son of Abul Ġâzi Sultân Husayn, and died A.H. 927 = A.D. 1520, see Rieu ii, p. 736 and Sprenger, Oude Catalogue, pp. 21 and 327), pp. 10–15, 110–115.

Maulânâ Sayfi (probably Sayfi Bukhârî, the author of the well-known work *عِزْوَضُ سَمْنَى*, see No. 846, some of whose verses quoted in Taqî Auħadî, vol. i, fol. 315^b, are found here), pp. 15–22.

Āṣafî (see Nos. 219–220), pp. 23–25, 116–122.

Hâfiż (see Nos. 151–161), pp. 29–37 and 172.

Hasan (see Nos. 132–133), pp. 38–42.

Kamâl (that is to say Kamâl of Khujand, Nos. 163–164), pp. 43–45.

Salmân (see No. 147), pp. 46–48.

Qâsim (see No. 170), pp. 49–53.

Jâmi (see Nos. 180–212), pp. 54–83.

Şâhî (see Nos. 173–176), pp. 84–90.

Kâtibi (see No. 171), pp. 91–99.

Ahli (see No. 231), pp. 100–109.

Riyâdi (that is to say Riyâdi of Samarqand, who died, according to Taqî Kâshî, A.H. 884 = A.D. 1479, see Sprenger, Oude Catalogue, p. 20, and Rieu iii, p. 1074), pp. 123–130.

Banâ'i (see Nos. 215–216), pp. 131–138.

Suhayli, also Suhayl (Amir Nizâm-ud-Din Ahmad Suhayli, Wazir of Sultân Husayn Mirzâ, left, besides a Persian and a Turkish Diwân, a Maṣnawi, Laylâ wa Mujnûn, and died A.H. 907 = A.D. 1501; see Ethé, Bodl. Lib. Catalogue, No. 981; Sprenger, Oude Catalogue, pp. 20, 78 and 572; Rieu ii, p. 756, etc.), pp. 139–142.

Amir Muḥammad Ṣâliḥ (a native of Herat, was an Amir attached to Sultân Husayn Mirzâ; see Riyâd-ush-Shu'arâ, fol. 220^a), pp. 143–148.

Hilâli (see No. 228), pp. 149–166.

Haydar (see No. 234), pp. 167–170 and 178.

Nuwidi (most probably Nuwidi Nishâpûrî, who flourished under Sultân Husayn Mirzâ; spent his last days in the service of the emperor Humâyûn, and died in Āgrah, A.H. 948 = A.D. 1541. Besides a Diwân, consisting of four thousand

verses, he is the author of *عبدیہ واردات* and *مخزن الالای*; see Taqī Auḥādī, vol. ii., fol. 759^b), pp. 179–182.

Shauqī (perhaps identical with the Shauqī noted in Taqī Auḥādī, vol. i., fol. 365^a, where it is said that Shauqī, who is mentioned in the *Majālis-un-Nafā'is* of Amir 'Ali *Šir*, was a good Persian and Turkish poet), pp. 183–186.

Sultān Husayn Mirzā (see No. 667), p. 187.

Bādi'-uz-Zamān Mirzā (eldest son of Sultān Husayn Mirzā).

He reigned conjointly with his younger brother Muẓaffar Husayn Mirzā over Khurāṣān, and died in A.H. 921 = A.D. 1515), pp. 187–188.

Other names are : Muḥammad Muhsin Mirzā, p. 188; Ibn-i Husayn Mirzā, p. 189; Faridūn Husayn Mirzā, p. 189; Sultān Maṣ'ūd Mirzā, p. 190; Bāisunḡar Mirzā, p. 190; Muḥammad Husayn Mirzā, p. 191; Muḥammad Mu'min Mirzā, pp. 191–194; Ḡaribī (that is to say, *Šāh Ḡarib* Mirzā, see *Riyāḍ-ush-Shu'arā*, fol. 284^a), pp. 195–201; Amir 'Ali *Šir* the celebrated prime minister of Sultān Husayn Mirzā. He adopted the *Takhalluṣ* Nawā'i and Fāni, and died A.H. 906 = A.D. 1500), p. 202.

The above is followed by a *Hikāyat* from Sa'dī's *Būstān*, beginning ندام که گفت ان حکایت به من, pp. 202–206; a Tarji'band, pp. 207–209, and some Qit'ahs, p. 210.

The following autograph note of prince Khurram, p. 2, in which he does not dot any letter, has been partly cut off by the binder:—

الله اکبر پنجم آذر سنه ۱۴۰۱ داخل کتابخانه اعلیحضرت ظل الہی فور
الدین جہانگیر پادشاه بن اکبر پادشاه شد حرر بندہ خرم بن جہانگیر پادشاه *

H. Blochmann, who transcribes the above note on the title-page, reads after حرم بندہ. He has the following notes:—

"This beautiful 'Collection of Choice poems' contains on the second leaf the signature of Prince Khurram (emperor *Šāh Jahān*)."

"The signature resembles *Šāh Jahān*'s signature in *Journal As. Socy. Bengal*, for 1870, pt. I, plate xii, in every detail. Prince Khurram was fourteen years old when he wrote this."

[Sd.] J. H. Blochmann."
1874.

On the right-hand margin Blochmann adds the following note:—

"Vide Proc. As. Bengal, Novr. 1874."

The signature "J. H. Blochmann," dated 1873, is also found on fol. 1^a. It is followed by the following note in the donor's handwriting:—

الحمد لله كه داخل كتابخانه حقيرشد - حررة خدا بخش ابن مولوي
محمد بخش خان مرحوم - هفتم رجب سنہ ۱۲۹۶ هجری نبوی صلم *

Foll. 1^b and 2^a contain two beautifully illuminated stars bearing the following inscription:—

• ای تو مجموعہ خوبی ز کدامست گویم *

The seal of 'Inâyat Khân Shâh Jahâni, followed by the following note, is found at the bottom of fol. 2^a:—

• بتاریخ ۲۵ جمادی اول سنہ ۲۱ عرض دیده شد *

Written in exceedingly beautiful minute Nasta'liq on thick gold-sprinkled paper, with a sumptuously designed and beautifully illuminated double-page 'Unwân. A Rubâ'i runs thus at the top and bottom of foll. 1^a and 2^a (on each a hemistich):—

• ای یاد تو سر دفتر دیباچہ جود نام تو کلید گنج دیوان وجود
تا حمد بود فاتحہ دفتر ما ختم همه کار تو بادا محمود

Pages 31-32, 79 and 172 contain fine illustrations in the best Persian style.

The MS. is not dated, but its general appearance suggests that it was written in the latter half of the sixteenth or at the beginning of the seventeenth century.

No. 1092.

fol. 159; size 7 x 3½; 4½ x 2.

An album of Persian prose and poetry, containing miscellaneous pieces in disorder, many folios being upside down. The principal contents are:—

I.

A defective prose piece opening abruptly on fol. 2^a thus:—

• با نغمه قانون حکمت صفیر طایرو حی الخ

II.

Another prose piece, beginning on fol. 7^a:—

• زهی ایزد بیهمال و یگانه بی شده و مثال که بر حسب اقتضای حکمت بالغه الخ *

III.

دیباچہ افضل المتأخرین آقا حسین Preface by Aqâ Husayn Khwânsârî ; beginning on fol. 8^a :—

سبحان الله این چه گوهر گرانمایه و اختیز بلند پایه است الغ *

IV.

Verses by Sâ'ib, Adîb Sâbir, Khallâq-ul-Mâ'âni (i.e. Kamâl Isfahâni), etc., fol. 13^a.

V.

A medical tract on the uses of قهوه (coffee) بین چینی (chinaroot) and نیکوتین (tobacco), by Nîzâm-ud-Dîn Ahmâd Gilâni , written at the request of Nawwâb Khân Zamân ; beginning on fol. 20^b :—

شکر بی مفتها مر صافعی راجل شانه و عظم برهانه که کایفات بیام و بد

الغ *

VI.

Shâh Tuğrâ's letter to Mirzâ Bazmî, fol. 27^a ; beginning :—

دشت سبز و کوه سبز و باخ سبز و خانه سبز الغ *

Followed by some other letters.

VII.

A collection of moral anecdotes, beginning on fol. 31^a :—

حکایت - شیخ ابوالحسن بصری رحمه الله علیہ چنین فرموده اند که

روزی در قافله می رفتم الغ *

VIII.

Some prose pieces in praise of Nawwâb Hakim Sâhib, etc. ; beginning on fol. 34^b.

IX.

A collection of anecdotes, beginning thus on fol. 43^a :—

نکلسست که استاد ابو ریحان بیرونی که در علم احکام نجوم یکانه جهان

بود الغ *

X.

مناظره روز و شب . A dispute between Day and Night by Munîr Hindî ; منیر هندی see No. 872 (fol. 328^a) ; beginning on fol. 44^b :—

بعد از سپاس ایزدی که چهره روز را از پرتو مهر بر افروخته الغ

XI.

نقش بدیع of Gazâlî, fol. 46^b; Preface to the beginning:—

حمدیه عذلیدان گلشن نظم در گلزار الفاظش بهزار دستان الخ *

XII.

رقدم که صایبا در وقت منع شراب نوشته on fol. 47^a; beginning:—
زبان شکسته ترم از قلم فمی دامن که شرح آن بندامی زبان کنم (sic)

XIII.

بسم لب پداله حرف شراب تلغی کردم بدوه تلغی قناعت آب تلغی

XIV.

A collection of fables and pleasantries, fol. 50^a.

XV.

Poems and verses, some of them Turkish, by Ja'far, Mirzâ Jalâl, Shâpûr, Sahâbî, Tajallî, Nażîrî, Sâ'ib, Fudûlî, 'Urfî, Tâlib Âmuli, Muhammad Quli Salim, etc., together with some elegant prose writings; fol. 54^b.

XVI.

دبیاجه دیوان میر محمد مومن ادائی انشاء میرزا جلالی طبا طبائی Preface to Mir Muhammad Mu'min Adâ'i's Diwân by Mirzâ Jalâlâ Tabâtabâ'i, fol. 92^a; beginning:—

هرچند از ما مشتی تهی دست هوا پرست الخ *

XVII.

دبیاجه دیوان ملا منیر لاهوری انشاء میرزا جلالا Mullâ Munîr Lâhaurî's Diwân by Mirzâ Jalâlâ; see No. 872-(7); beginning on fol. 95^a:—

جهان آفینی که زمین و زمان و مکین و مکان را بعنوان کن فکان آفیدند الخ *

XVIII.

A collection of Arabic proverbs and moral sayings, fol. 96^a; beginning:—

البياض نصف الحسن الخ *

XIX.

A collection of recipes, fol. 102^b.

XX.

Āqâ Husayn Khwânsârî's writing (here incomplete) on the occasion of Shâh Šafi's making a vow to give up drinking; beginning on fol. 109^b:—

تذرو خوشخرا م قلم *

XXI.

In praise of Isfahân, fol. 111^a; beginning:—

چگویم از صفاتی مقاهم و فزهت این ساحت جنت نشان الغ *

XXII.

The same piece of Āqâ Husayn's writing as on fol. 109^b (Art. XX), also incomplete.

XXIII.

ساقی نامه حکیم عطا . Sâqî Nâmah by Hakim 'Atâ; beginning on fol. 115^b:—

زهی پیش درگاهت ای نور پاک شب و روز در سجدۀ افتاده تاک

XXIV.

A fragment of a medical tract on the uses and properties of compound medicaments, foll. 122-130; parts of this tract, are bound upside down.

Written in beautiful hands by different scribes.

Of the dates of transcription given in the MS. the earliest is A.H. 1023.

No. 1093.

fol. 294; size $10 \times 6\frac{1}{2}$; $8\frac{1}{2} \times 5\frac{1}{2}$.

A large collection of selections from the poetical works of ancient and modern authors, together with some prose pieces.

The poetical selections contain Qâsidahs, Maṣnawis, Rubâ'is, Ghazals and Fards, and the prose consists of short historical anecdotes, relating to saints, kings and other great men, moral sayings, letters, etc.

The MS. begins thus:—

در آتش محبت^۳ جافانه سوختیم در انتظار ساقی و پیمانه سوختیم

The prominent contributions are *Şâ'ib*; *Jâmi*; *Tâhir*; *Kamâl Khujandi*; *'Urfî*; *Sâm Mirzâ*; *Figânî*; *Khwâjû*; *Rukn-i Şâ'in*; *Tâlib Kalim*; *Sahâbî*; *Hilâli*; *Khayyâm*; *Banâ'i*; *Khâqânî*; *Firdausi*; *Şâh Ni'mat Ullâh Wali*; *Malik Qummi*; *Zafar Khân*; *Şifâ'i*; *Sâ'dî*; *Muhtasham*; *Faydî*; *Anwari*; *Hâfiż*; *'Attâr*.

It would appear from the colophon, dated *Şâhjahânâbâd*, 26th *Jumâdâ I*, A.H. 1079, that the collection was made by the scribe *Mirzâ Muhammed* himself.

Written in ordinary *Nasta'lîq*.

The seals of the ex-kings of Oude are found at the beginning and end of the copy.

No. 1094.

fol. 325; lines 33; size $12\frac{1}{2} \times 6$; $10\frac{1}{2} \times 3$.

Another large collection of prose and poetical compositions by various authors, beginning with some Arabic prayers to be recited on the several days of the week, here ascribed to *Abul Hasan Mûsâ bin Ja'far*:—

ادعية الايام المروية عن ابي الحسن موسى دعاء يوم

الجمعة - بسم الله الرحمن الرحيم - مرحباً بخلق الله الجديد وبكما من

كتابين شاهدين الخ *

Other important pieces are:—

I.

Zuhûri's prefaces, viz.:—

(1) *دیباچه نورس غموري* (see No. 284—III), fol. 11^b

(2) *دیباچه خوان خلیل* (see No. 284—I), fol. 13^a.

(3) *دیباچه گلزار ابراهیم* (see No. 284—II), fol. 17^a

II.

Maṣnawis and poems by *Wâlihî* (fol. 20^a) and *Salim Astarâbâdi* (fol. 22^a); a poetical description of female beauty (fol. 23^a).

III.

دیباچه بیاض شاعر از آقا حسین. Preface to the *Bayâ'il* of *Şâh Abbâs* by *Āqâ Husayn*, fol. 25^b.

IV.

از منشات رضی . From the prose writings of Mirzâ Radi Mustaufî in praise of Isfahân, fol. 26^b; beginning:—

چمن چمن ریاحین شکر و سپاس که خضرت و صفاشان الغ

In the conclusion Radi says that he completed the writing on 12 Rabi' I, A.H. 1059=A.D. 1649. (This is dated 24 Jumâdâ II, A.H. 1091.)

V.

الباعیه ملا طغرا مشهدی (see No. 333—III), fol. 33^b. (Also dated A.H. 1091.)

VI.

Husn wa Dil. A romantic tale by Mirzâ Radi Mustaufî; beginning; on fol. 41^a:—

ای نام همایونت ضغراچه فومنها انوار آفتاب جلال

لایزالی الغ *

VII.

Bâg wa Bahâr, by Âqâ Zahirâ; beginning on fol. 85^b:—

شبغم شاداب هر گونه ستایش و تناکه از هوای روح پرور بستان الغ *

VIII.

A poetical description of female beauty by Mirzâ Dâ'ûd (on the margin); beginning:—

عزیزان دوستان مهر آفینان الغ *

IX.

موعظة نامه قابوس نامه Qâbûs Nâmah, also called Mau'izat Nâmah (see Rieu ii, p. 769^b). A book of admonitions written by Amir Nasr-ul-Mâ'âli Kaikâ'ûs bin Iskandar bin Qâbûs Washamgîr (of the Ziyârid dynasty) امیر نصر العالی کیکاووس بن اسکندر بن قابوس وشمگیر : for his son Gilân Shâh. For printed editions see Edwards, pp. 318–319; beginning on fol. 90^a:—

الحمد لله رب العالمين اما بعد چنین گوید جمع کننده این کلمات امیر نصر العالی کیکاووس بن اسکندر بن قابوس وشمگیر مولی امیر المؤمنین با فرزند خویش گیلان شاه پداته ای پسر من پیر شدم الغ *

In the conclusion, fol. 133^b, the author says that he began to write this book at the age of sixty-three, in A.H. 475=A.D. 1082, dividing it into forty-four *Bâb*, enumerated at the beginning as follows:—

(1) fol. 90 ^b .	باب اول در شناختن ایوب تعالی
(2) fol. 91 ^a .	باب دوم در آفرینش پیغمبران
(3) fol. 91 ^b .	باب سوم در سپاس داشتن خداوندان نعمت
(4) fol. 92 ^a .	باب چهارم در افزونی طاعت از راه توانایی
(5) fol. 92 ^b .	باب پنجم در شناختن حق پدر و مادر
(6) fol. 93 ^a .	باب ششم در افزونی گهر از افزونی هنر
(7) fol. <i>ib.</i>	باب هفتم در سخن گفتن از نیک و بد
(8) fol. 97 ^a .	باب هشتم در پندتاهای نوشیروان عادل
(9) fol. 97 ^b .	باب نهم در پیری و جوانی
(10) fol. 99 ^a .	باب دهم در ترتیب طعام خوردن
(11) fol. <i>ib.</i>	باب یازدهم در ترتیب شراب خوردن
(12) fol. 100 ^a .	باب دوازدهم در معیمان شدن و عیش وزیدن
(13) fol. 101 ^a .	باب سیزدهم در نود و شترنج باختن
(14) fol. <i>ib.</i>	باب چهاردهم در عشق وزیدن
(15) fol. 102 ^a .	باب پانزدهم در تعقیب کردن
(16) fol. 102 ^b .	باب شانزدهم در گومابه رفتن
(17) fol. <i>ib.</i>	باب هفدهم در خفتن و آسودن
(18) fol. 103 ^b .	باب هردهم در شکار کردن
(19) fol. <i>ib.</i>	باب نوزدهم در چوگان زدن
(20) fol. 104 ^a .	باب بیست در کارزار کردن
(21) fol. 104 ^b .	باب بیست و یکم در جمع کردن عمال
(22) fol. 105 ^b .	باب بیست و دوم در نگاه داشتن امانت
(23) fol. 106 ^a .	باب بیست و سوم در بود خوبیدن
(24) fol. 107 ^b .	باب بیست و چهارم در ضیاع و خانه خوبیدن
(25) fol. 108 ^a .	باب بیست و پنجم در اسپ خوبیدن
(26) fol. 109 ^a .	باب بیست و ششم در زن خواستن
(27) fol. 109 ^b .	باب بیست و هفتم در شناختن حق فرزند
(28) fol. 111 ^a .	باب بیست و هشتم در دوست گویدن
(29) fol. 112 ^a .	باب بیست و نهم در اندیشه کویدن از دشمن

(30) fol. 113 ^a .	باب سی ام در عفو و عقوب
(31) fol. 114 ^a .	باب سی و یکم در طلب علم دین و قضا
(32) fol. 116 ^a .	باب سی و دوم در بازگانی کردن
(33) fol. 118 ^a .	باب سی و سیم در طلب علم طب
(34) fol. 120 ^a .	باب سی و چهارم در علم نجوم و هندسه
(35) fol. 120 ^b .	باب سی و پنجم در رسم شاعری
(36) fol. 121 ^a .	باب سی و ششم در رسم مطربی
(37) fol. 122 ^a .	باب سی و هفتم در خدمت پادشاه
(38) fol. 122 ^b .	باب سی و هشتم در ندبی پادشاه
(39) fol. 123 ^b .	باب سی و نهم در دیری و شرایط آن
(40) fol. 125 ^a .	باب چهل در شرایط وزارت
(41) fol. 126 ^b .	باب چهل و یکم در سپه سالاری
(42) fol. 127 ^a .	باب چهل و دوم در پادشاهی
(43) fol. 129 ^a .	باب چهل و سوم در دعقانی کردن
(44) fol. 129 ^b .	باب چهل و چهارم در جوانمردی

X.

معراج الخيال Mi'râj-ul-Khayâl, an erotic poem by Mullâ 'Ali Ridâ, who adopted the *takhallus* Tajallî; beginning on fol. 140^a:—

* در سرم دیگر همای عشق یار الخ

Mullâ 'Ali Ridâ Tajallî, a native of Ardaqân, in Yazd, came to India during the reign of Shâh Jahân, but spent his last days under Shâh 'Abbâs II and Sulaymân, and died A.H. 1088 = A.D. 1677. See Rieu ii, p. 738.

XI.

Gazals by Şâ'ib, Şâfi Qulî Beg, Sâmi, Saydi, Muhtashim, Najât, Wahshi, etc., foll. 147–188.

XII.

Maṣnawis by Wâlihî and others, foll. 194^a–227^b.

XIII.

Rubâ'is arranged alphabetically, foll. 228^a–313^b.

XIV.

Selections from the *Diwân* of Salim Qulî Tîhrâni (see No. 311), beginning on fol. 314^a, with Zulâlî's Maşnawî (see No. 282) in the centre column.

XV.

Sûrîr-i Halâl by Ahli Shirâzi (see No. 231), fol. 315^b, in the centre column.

XVI.

Âqâ Husayn Khwânsâri's writing on the occasion of Shâh Safî's giving up drinking. See No. 1092-(20); fol. 320^b.

XVII.

A form of Kâbin Nâmah, or Marriage-bond, beginning on fol. 323^a:—

* زیباترین عروسی که مشاطه گان تماشا گاه فصلحت الخ

Written in various beautiful hands by different scribes.

A note on a fly-leaf at the beginning says that this *Bayâd* was transcribed at Isfahân, A.H. 1092, during the reign of the Safawi Sayyids.

No. 1095.

fol. 231; size $7\frac{1}{4} \times 4\frac{1}{2}$; $5\frac{1}{2} \times 3\frac{1}{4}$.

Selections from the *Diwâns* of the following poets:—

(1) Farid-ud-Dîn 'Attâr (see Nos. 46-52), beginning on fol. 1^b:—

* سبحان خالقی که صفاتش ز کبربا الخ

(2) Hasan Dîhlawî (see Nos. 132-133), beginning on fol. 41^b:—

* ای غمزه خوندیزت تاراج ده جانها الخ

(3) Kâtibi (see No. 171), beginning on fol. 65^a:—

* ای گل آدم بخمر جان مخمر ساخته الخ

(4) Âsafi (see Nos. 219-220), beginning on fol. 100^a:—

* ساز آباد خدایا دل ویرانی را الخ

(5) Fîgânî (see Nos. 217-218), beginning on fol. 123^b:—

* ای سرفâمه نام تو عقل گره کشایرا الخ

(6) Ahli (see No. 231), beginning on fol. 131^b :—

دو چشم فرش آن ممیر که سازی جلوه گاه انجا الخ *

The selection from Ahli's *Diwân* ends with a colophon, dated A.H. 1009.

(7) Jahân, beginning on fol. 151^a :—

ای ز امر کن فکانت گشته پیدا کاندات

ذات بیچون ترا ترک صفت عین حیات

(8) Khayâlî, that is to say Maulânâ Khayâlî of Bulkhârâ who died during the reign of Uluğ Beg (d. A.H. 853 = A.D. 1449), see Rieu ii, p. 639 ; beginning on fol. 161^a :—

ای زده کوس شهنشاھی بر ایوان قدم

هر دو عالم بر صفات هستی ذاتت علم

(9) Tâlib. In a subscription at the end of the selection the poet is called طالب شیرازی Tâlib-i Shîrázî. In a poem on fol. 167^a, the poet praises Shîráz and the then reigning king Shâh 'Abd Ullâh. Beginning on fol. 166^b :—

دلا بعال علوی چرا نمی گذری

درین سراجه سفلی چه راه می سپری

(10) 'Ârifî (see No. 172), beginning on fol. 169^a :—

دل زیون شد دگر چه خواهد شد

همه خون شد دگر چه خواهد شد

(11) Salmân (see No. 147), beginning on fol. 173^a :—

هر دل که در هوای جمالش کمال یافت الخ *

The colophon is dated A.H. 1010.

(12) Âhî (d. A.H. 927 = A.D. 1520, see Rieu ii, p. 736), beginning on fol. 200^a :—

ای صد خجالت از گل زی تو لاله را

ماند غزال چشم تو چشم غزاله را

(13) Humâyûn (see No. 214), beginning on fol. 208^b :—

بی تو جائی که شود خاک دل چاک انجا الخ *

(14) Khwâjah 'Ismat (of Bukhârâ, died A.H. 829 = A.D. 1425 ; see Rieu ii, p. 716), beginning on fol. 118^b :—

ای ز عشق آوازه در کون و مکان انداخته
آفربده حسن و آتش در جهان انداخته

Written diagonally in fair Nasta'liq.

Several seals and 'Ard-didahs of the reigns of Shâh Jahân and 'Âlamgîr are found at the beginning and end of the copy.

Not dated ; apparently 17th century.

No. 1096.

fol. 329 ; lines 14 ; size 10½ × 6½ ; 6½ × 3½.

A very valuable and interesting album containing 4,578 Rubâ'is by 461 poets of ancient and modern times, arranged in alphabetical order.

Beginning :—

ای خالق فور و نار شکروا شکروا دی را ذق صور و مر شکروا شکروا
در هر نفسی فعمت الوان ترا شکروا شکروا هزار شکروا شکروا

The names of the contributors are written in red on the margins.

A beautiful and carefully written copy. Clear and bold Nasta'liq. Gold and coloured-ruled borders and an illuminated headpiece. The paper is of an excellent quality, with a slight ivory gloss, and of a high cream colour.

An index of the names of the authors of the Rubâ'is occupies four folios at the beginning.

Not dated ; 17th century.

No. 1097.

fol. 126 ; lines 10 ; size 8½ × 4½ ; 6 × 3.

An album of Persian poetry, containing a collection of Gâzals and Rubâ'is, preceded by the story of Plato's invitation to Alexander and the philosophers of that time, beginning thus :—

ضیافت کردن افلاطون اسکندر در القرین و حکماء آن زمانها - آورده اند
که روزی اسکندر بعلازمت افلاطون حکیم آمد ^و

The prominent poets from whose Diwâns the collection is made, are :—

Humâyûn, fol. 8^a; Haydar, fol. 10^a; Âşafi, fol. 12^b; Lisâni, fol. 13^b; Muhtashim, fol. 14^b; Nişâri Tûnî, fol. 33^b; Ȣazâlî, fol. 34^b; Shihâbî Kirmâni, fol. 42^a; Qâsim, fol. 43^a; Salmân, fol. 52^b; Sharif, fol. 55^a; Shahîdî, fol. 56^a; Sharaf, fol. 59^a; Mudâmi, fol. 63^a.

Rubâ'is, by Amir Sayyid Muhammad Harawi, fol. 66^a; Shaykh Zâdah Lâhiji, fol. 73^b; Auħadi, fol. *ib.*; 'Attâr, fol. 74^a; Ğiyâşı Mashhadi, fol. 79^a.

Gazals by Salmân, fol. 80^a; Ahli, fol. *ib.*

Maṣnawîs, by Maulânâ 'Abd Ullah in admonition of his son, beginning on fol. 87^a :—

ای سپه‌جمال را مه نو نکن چند گویمت بشنو

Jâmi, fol. 89^a, beginning :—

خارکش پیری با دلخ درشت الخ

Khusrau, fol. 89^b, beginning :—

شندستم که محمد جوان بخت

The Maṣnawîs are followed by Gazals of Khusrau, Sa'dî, Haydar, Humâyûn, Sharif, Âşafi, Lisâni, and some others.

Written in beautiful Nasta'liq with floral designs throughout.

Not dated; 17th century.

No. 1098.

fol. 625; lines 25; size 10 × 5½, 8 × 3½.

A very interesting and beautifully illuminated copy of a Persian anthology, containing a large collection of choice compositions in prose and verse by various authors and poets.

The contents, given at the beginning, are as follows :—

Prose.

I.

دیباچه بیانی. Preface to the entire work, by an anonymous author; beginning on fol. 1^b :—

این فادره مجموعه ز اقسام سخن

گلمانی کلام را بود چون گلشن

افروخته از بیاض او عارض خود
دل سوخته از سواد او مشک ختن

II.

دیباچه بیانی از نصیرای همدانی. Preface to *Bayâd* by Nasîrâ-i Hamadânî (a contemporary of Taqi Auhâdi, was well versed in *Inshâ* and poetry. He left a *Diwân* of one thousand and one verses, and died, according to *Majma'-un-Nafâ'is*, vol. ii, fol. 488^b, in A.H. 1002 = A.D. 1593, but according to Rieu, p. 1173, in A.H. 1015 = A.D. 1606. See also *Riyâd-us-Shu'arâ*, fol. 418^a; *Makhzan-ul-Garâ'ib*, vol. ii, p. 920); beginning on fol. 2^a:-

بیت المعمور سپاس الی را ازان پایه بر تراست الخ *

III.

دیباچه بیانی از میرزا معز موسویخان. Preface to *Bayâd* by Mirzâ Mu'izz Mûsawî Khân (for his life see No. 355); beginning on fol. 2^a:-

سبحان الله هر چند دیده قلم را از مکحله دوات سومه سلیمانی

میکشم الخ *

دیباچه بیانی شاه عباس از آقا حسین خوانساری. Preface to the *Bayâd* of Shâh 'Abbâs by Âqâ Husayn Khwânsâri (the son of Âqâ Jamâl Khwânsâri and father of Aqâ Jamâl Shânî; flourished during the time of Shâh 'Abbâs II who reigned A.H. 1052-1077 = A.D. 1642-1667. See *Riyâd-ush-Shu'arâ*, fol. 110^a; *Makhzan-ul-Garâ'ib*, vol. i, p. 205); beginning on fol. 3^a:-

تعالی الله ذهی پایه بلند سخن و رتبه ارجمند گفتار الخ *

V.

دیباچه مرقع زب النسا بیگم از راشد. Preface to the *Muraqqa'* of Zib-un-Nisâ Begam, by Râshîd (with his original name Mullâ Ridâ'i, who flourished in Aurangzib's time); beginning on fol. 5^b:-

جاده راه رضائی کریم بسم الله الرحمن الرحيم

VI.

دیباچه بیانی محمد کاظم منشی. Preface to the *Bayâd* of Muhammad Kâsim Munshî (the author of *عالیگیر نامه*; see No. 570); beginning:-

ای پایه ادراک نوز افهام پست الخ

VII.

دیباچه کتاب سر العالیین از عبد اللطیف خان. Preface to *Sirr-ul-'Ālamin* of 'Abd-ul-Laṭif Khān (by Muḥammad Sa'īd Urdūbādī); beginning on fol. 10^a :—

افسر ترجمه کلام خیر انجام ارباب کمال حمد مبدعی الغ *

VIII.

دیباچه بیان خانجهان بیادر از خواجه علی اکبر. Preface to *Khān Jahān's Bayād* by Khwājah 'Alī Akbar (written in A.H. 1103 = A.D. 1691) ; beginning :—

حمد صانعی را که صفحات ابری رنگ افلاک را الغ *

IX.

دیباچه دیوان ظفر خان. Preface to the *Diwān* of Zafar Khān (see No. 330) ; beginning on fol. 11^a :—

بلبل خوش الحان قلم الغ

X.

رقطات متفرقه. Miscellaneous letters and refined prose writings, some of them headed by the name of the author, as follows :—

Mullā Raūnaqī's letter, demanding a horse, fol. 14^a.

Letter by Aqā Qāsim Fandarskī, fol. *ib.*

Letter by Mullā Raūnaqī Hamadānī, fol. *ib.*

Letter by Himmat Khān, fol. 14^b.

Letter by Chandar Bhān Munshī, fol. *ib.*

XI.

مكتوب میرزا کامران به کامران بیگ. Mirzā Kāmrān's letter to Kāmrān Beg, fol. 14^b.

XII.

در مذمت پشاور از حاجی بابا. Hājī Bābā's satire of Peshawar, fol 15^b.

XIII.

منشیات عبد اللطیف خان. Letters and writings of 'Abd-ul-Laṭif Khān :—

Relating to bow, fol. 16^a; demanding spectacles, fol. 16^b; in praise of the sword, fol. 17^a; in praise of the horse, fol. 17^b; letter for Mukhlis Khān, asking for the book, fol. 18^a; relating to the bow, fol. 18^b; in praise of the grape, fol. *ib.*; satire on Hindūstān, fol. 19^a; satire on a night-rain at

Bijjápúr, fol. *ib*; satire on contemporaries, fol. 19^b; letter written to the *Khatîb* of Basrah, fol. 20^a; satire on Hindûstân, fol. *ib*; in praise of horse and paper, fol. 20^b; in praise of indigo, fol. *ib*; asking for ملست (coagulated milk), fol. *ib*; satire on Hindûstân, fol. 21^a; letter addressed to Âqâ Husayn Khwânsâri, fol. 21^b.

XIV.

گلزار ابراءی زهوری Zuhûri's prefaces to دیباچه‌ای شهروزی, fol. 22^b; to خوان خلیل نورس (see No. 284-III), fol. 25^a; and to خوان نورس (see No. 284-I), fol. 27^a.

XV.

مکتوب شفیعی شکسته نوس Letter of Shafi'â Shikastah Nawis, fol. 32^b.

XVI.

رقطات از خواجه علی اکبر Letters of Khwâjah 'Ali Akbar, on riddles and in praise of Kashmîr, followed by several others on different subjects, fol. 34^a; on rhetorical flourishes, figures of speech and plays on words, etc., etc. fol. 41^b. Some of these letters on 'good advices' are headed الموعظة; others are addressed to:—

Karam Ullah Khân Bakhshî of Lâhaur; Mirzâ Khwâjagî; Iftikhâr Khân, son of Muhtâr Khân; Mir Abul Fath, Diwân of Kashmîr; Mir 'Âftâb; Mirzâ 'Azîm; Shukr-Ullah Khân; Sayyid 'Abd Ullah; Mir Muhammad Murâd, chronicler of Lâhaur; 'Abd-ur-Râhîm Khân; Ja'far Malik Zamindâr; Mir 'Ibâd Ullah Munshî; Mirzâ Muhammâd 'Ali, Mir Bahîr (admiral) of the Narbadah; Mirzâ 'Abd-ur-Râhîm; Mirzâ Kâzim, Diwân of Lâhaur; Mirzâ Lutf Ullah; Mir Abul Ma'âli; Mukarram Khân; Shâkir Khân; Mir Fakhrâ; Sayyid Ahmad Khân, Diwân of Lâhaur; Mirzâ Ja'far; Mirzâ Khurram Beg; Sayyid Khwâjah; Muhammad Bâqîr; Malik Hâdi; Mir Abul Ma'âli; Farrukh Beg; Khwâjah Muhammad Siddîq; Salâbat Khân; Hâjî Qâsim Halabî; Sayyid Mirak; Muhammad Shâfi'; Muhammad Ridâ; Mirzâ Abû Turâb; Mirzâ 'Ali Naqi; Râjâh Râjûr; Mirzâ Muhammad Naâṣîr; Muhibb 'Ali Beg; Mir Abul Qâsim; Jân Nişâr Khân; Mirzâ 'Ibâd Ullah; Nawwâb Fâḍîl Khân; Diyânat Khân; Mirzâ 'Azîz Ullah; and Mirzâ Dildâr Beg.

XVII.

رقطات مولانا جامی Letters of Jâmi (see No. 180-xviii), fol. 66^b; beginning:—

بعد از انشای صحفایف ثنا الخ

XVIII.

رُقْعَاتُ أَمَانِ اللَّهِ حَسِينِي الْمُنْخَلصُ بِهِ گَلْشَنِي
Letters of Amān Ullah Husaynī, with the *takhallus* *Gulshāni* on fol. 73^b; beginning :—

حمد و افر خدایبرا که یاقوت قوت ناطقه بی بهای ایخ *

For further particulars and the author see No. 1396.

XIX.

نَثْرُ نَصِيرَى هَمَادَانِي Prose pieces by Nasīrā-i Hamadāni, fol. 77^b; beginning with a preface :—

کار نامه رنگین حمد مبدع صورت آفین نه آنگونه دلخشنین است ایخ *

The preface is followed by several letters addressed to the following :—a relative (not named); Mir Mu'in, Wazir of Isfahān; a friend (not named); Mu'zaffar Husayn Kāshī; Dānishmand Khān. Preface to *Bayād*, fol. 81^b; Preface to Anwāri's *Diwān*, fol. 82^a.

XX.

بَا عَرْضٍ وَ طَوْلٍ شَرْحٌ تَعْذِيزًا نَذَادَةِ اَيْمَنِ منشیات صَابِبِ Writings of Sā'ib, fol. 83^b; beginning :—

بَا عَرْضٍ وَ طَوْلٍ شَرْحٌ تَعْذِيزًا نَذَادَةِ اَيْمَنِ مِنْتَوَانِ نُوشَتِ

Sā'ib's prose writings, collected here, consist of letters addressed to the Wazir of Isfahān, 'Ināyat Khān bin Zafar Khān, and to some friends who are not mentioned by name. A piece in praise of tobacco is also found on fol. 85^b.

XXI.

منشیات ملا طغرا . Writings of Mullā Tuğrā, fol. 87^b, consisting of some letters and the following pieces :—

تحقيقات (4) مشابيات (3) ، تجليلات (2) ، نعمات النواودر (1) . (See No. 333.)

XXII

منشیات جلالی طباطبائی . Writings of Mirzā Jalālā Tabātabā'i, fol. 101^b; beginning with the preface to Zuhūri's ۱۰۰ نامه .

Letter to Muḥammadi Beg ، استجللو ، fol. 104^b.

On the solitary life, fol. 105^b.

Letter to Shaydā, fol. 107^a.

Letter to Tālib Kalim, fol. 108^b.

Preface to the *Diwān* of Hāji Muḥammad Jān Qudsi, fol. *ib*.

Preface to the *Diwān* of Tālib Kalim, fol. 111^b.

Preface to the *Diwān* of Muḥammad Mu'min Adā'i, fol. 113^b.

Preface to the *Diwân* of Mullâ Munir Lâhaurî, fol. 114^b.

Preface to Hâjî Muhammâd Jân Qudsî's *Masnawî* in praise of Kashmîr, fol. 116^b.

XXIII.

رُقْعَاتٌ غَيْرُ مُنْقُوْطَةٍ. Two letters by Muhammâd Salîm written in words in which there are no letters with diacritical points, fol. 120^b-121^a.

XXIV.

رُقْعَاتٌ كَهْ صَنْعَتْ نَقْطَهْ بِالاَلْ وَ بِالْيَمِينِ دَارَدْ وَ رُقْعَةً كَهْ بِنَظَمْ وَ نَثَرْ تَوَانْ خَوَانَدْ . Two letters, one of which consists of words the letters of which have diacritical points above, and another in words of letters which have diacritical marks below (fol. 121^a), followed by a letter that can be read both as verse and prose; fol. 121^a.

XXV.

مِبَارَكَبَادْ عِيدْ بُوَايِ شَاهْ عَالِمِغِيرْ اَزْ قَابِلخَانْ وَ فَاضِلخَانْ وَ عَبْدِ الْوَاسِعْ . Íd greetings sent to 'Alamgîr by Qâbil Khân, Fâdil Khân and 'Abd-ul-Wâsi'. fol. 121^b.

XXVI.

كَتَابَهْ دِيَوْهَرْ اَكِبَرْ آبَادْ اَزْ شَيْخِ اَبُو الفَضْلْ . Inscription at Deoharah at Akbarâbâd by Shaykh Abul Faâl, fol. 121^b; beginning:—

اَلْهَى بِهِرْ خَانَهْ كَهْ مِي نَكْرَمْ جَوَيْلَى تَوْ وَ بِهِرْ زَيَانِي كَهْ مِي شَفَوْمْ
گَوَيْلَى تَوْ النَّخْ *

XXVII.

رُقْعَهْ نَيْنْ سَنَگَهْ مَنْشِي. Letter by Nayan Singh Munshi, fol. 122^a.

XXVIII.

اَنْشَاءِ روْشَنْضَمِيرْ درْ مَنَاغَرَهْ چَشْ وَ زَيَانْ . Raushan Damîr Munshî's 'Dispute between the Eyes and the Tongue,' fol. 122^a.

XXIX.

رُقْعَهْ سَعَدِ اللَّهِ خَانَ بَهْ شَيْخِ عَبْدِ الْكَرِيمِ سُوهَنْدِي. Sa'd Ullah Khân's letter to Shaykh 'Abd-ul-Karîm Sirhindî, fol. 124^a.

XXX.

دَسْتُورُ الْعَمَلِ اَبُوالفَضْلِ . Dastûr-ul-'Amal by Shaykh Abul Faâl, fol. 124^b; beginning:—

اَيْنِ مَنْشُورُ الْادَابِ الْهَى وَ دَسْتُورُ الْعَمَلِ كَارْ آكَاهِى اَزْ مَنْبِعِ عَاطِفَتْ
وَ مَعْدَنِ رَاقِتْ شَاهْفَشَاهِي صَدَرْ يَافَنَهْ النَّخْ *

Akbar's *Farmân* prohibiting the giving of alms, fol. 127^a.
A letter from Akbar to Shâh 'Abbâs, fol. 128^a.

XXXI.

منشیات میرزا فصیحی. Letters of Mirzâ Fâsihi, fol. 130^b.
The persons to whom the letters are addressed are :—
Nawwâb Âsaf Khân, fol. 130^b.
Khwâjah Hasan Buğhâri, fol. 131^a.
Mullâ Afşah Qummî, fol. 131^b.
Friends (not named), fol. *ib.*
A Sayyid, fol. 132^b.
Shâh Nâzimâ, fol. 133^a.
An eminent scholar (not named), fol. *ib.*
Another friend (not named), fol. 134^a.

XXXII.

شعر النسا مسمى به جواهر العجائب Shi'r-un-Nisâ, otherwise called Jawâhir-ul-'Ajâ'ib. A *Tadkirah* of poetesses, by Fakhri, who calls himself here Fakhri ibn Amîr-ul-Harawi. فخری ابن امیر المروی.

Beginning, fol. 139^b :—

* خود را چو ز خود بهر تو غایب دیدم الخ *

For the author and his other work see No. 848—I
He also left a Persian anthology entitled (see No. 1101).

The work is noticed in Ethé, Bodl. Lib. Cat. No. 362; see also Sprenger, Oude Catalogue, pp. 9–11. Lithographed, Lucknow, 1873.

XXXIII.

آقا حسین خوانساری در توبه شراب شاه صفوی ثانی Khwânsârî's writing on the occasion of Shâh Safî's making vows to give up drinking; see No. 1092—(20); beginning on fol. 144^a:

تندرو خوشخراشم قلم الخ *

XXXIV.

رسالہ قوانین Risâlah-i Qawânnîn. A treatise, in the form of an epistle, by Mu'in-uz-Zamjî ul-Asfizâri: معین الرسمعی الاسفراری; beginning on fol. 149^b:

چون رقم از مشک زنی برخوبی حمد المی بنگارای دیبر

After praising God and the Prophet the author tells us that in his early youth he left home in search of knowledge, and came to

Herat in A.H. 873 = A.D. 1468. He then eulogises the reigning sovereign Sultân Husayn, and dwells on the praise and distinction of Herat as the residence of Maulâna Jâmi. The epistle ends with a mention of the author's visit to Khwâjah Majd-ud-Din Muhammad.

The author is well known for his valuable history of Herat, entitled روضات الجنان فی اوصاف مدینة البرات; see Rieu i, p. 206.

XXXV.

دیباچه بیاض از ناظم هروی. Preface to *Bayâd* by Nâzim Harawi; fol. 153^b.

XXXVI.

Khân Khânân's letter to Mullâ Nazîrî Nishâpûrî, fol. 154^a.

XXXVII.

'Urfî's letter to the same Nazîrî, fol. *ib.*

XXXVIII.

Mir Bâqîr Dâmâd's letter to Darwîsh Fakhrâ, and the latter's reply; fol. 154^b.

XXXIX.

Mullâ Bihishti's letter to Mîr Ilâhî, fol. *ib.*

XL.

Qâdi Nûr Ullah's letter to Abul Faâl, when the latter was on a hunting excursion; fol. 155^a.

XLI.

Writing of Mullâ Muhammad Yûsuf, fol. 155^b.

XLII.

Mullâ Bihishti's letter to Zafar Khân, fol. 156^b.

XLIII.

Darwîsh Fakhrâ's letter to Mirzâ 'Inâyat Ullah, fol. 157^a.

XLIV.

Writing of Bâbâ Tâhir Kâmil in praise of Shikastah hand-writing, fol. *ib.*

XLV.

Two letters by Shâh Muridâ to Nawwâb Mukhtâr Khân, fol. 157^b.

XLVI.

Shaykh Muhsin's letter to Mullâ Shâh, fol. 158^a.

XLVII.

Shaykh Muhsin Fâni's letter to Nawwâb Islâm Khân, fol. 158^b.

XLVIII.

Shaykh Muhsin Fâni's letter to Mirak Shaykh, fol. 159^a.

XLIX.

Three letters by Shâh Jahân to Mullâ Shâh, foll. 159^b-160^a.

L.

Bâbâ Tâhir Kâmil's letter to Nawwâb Kâmgâr Khân, fol. 110^a.

LI.

Bâbâ Tâhir's praise of the *Mistar* مسطر (parallel threads strained on a piece of paste board, used by scribes for ruling lines) prepared, for transcription of the Qurân, in A.H. 1074=A.D. 1663, composed at the request of Hakîm Haydar, fol. 160^a.

LII.

Nuskhah-i Mu'ammâ نسخة معها A treatise on riddles by an anonymous author, beginning on fol. 161^b:—

این مختصریست مشتمل بر مقدمه و قواعدی چند که معتبر است الخ *

LIII.

Majma'-uš-Sanâ'i' مجمع الصنائع by Nižâm-ud-Din Ahmad bin Muhammâd Sâlih uš-Šiddiqî ul-Husaynî نظام الدين احمد بن محمد صالح الصديقي العسوي beginning on fol. 166^b:—

الحمد لله الذي انعم علينا و هدانا الي الاسلام الخ *

(See No. 850.)

LIV.

Daqâ'iq-uš-Shî'r دقات الشعر by Ali bin Muhammâd, better known as Tâj-ul- Hallâwî علي بن محمد المشتهر بتألق العالوي beginning on fol. 205^b:—

شیر جمیل رب جلیل را که جلال صفات ذات اوست الخ *

The author, who does not mention his name, says in the preface that as the حدائق السعر of Rashid Watwāt and other works on the subject had become obsolete in his time, and as people did not take much interest in re-reading the same old books, he wrote the present work, introducing in it new ideas, and making choice selections from the works of eminent poets.

LV.

حقائق العدائق Haqā'iq-ul-Hadā'iq. Another treatise on tropes in Persian poetry, this one by Sharaf bin Muḥammad bin Ḥasan ur-Rāmī , شرف بن محمد بن حسن الرامي beginning on fol. 235^b :—

بعد از حمد بینحد و صلوات بیعد چنین گوید اقل الشعرا شرف بن

* محمد بن حسن الرامي احسن الله عواقبه الخ

In the preface the author says that he wrote this commentary on the حدائق السعر of Rashid-ud-Din Waṭwāt by order of his royal patron ibn Ḥasan Shāh Uways ; that is to say, Uways bin Ḥasan Buzurg of the Ilkāni dynasty, who reigned from A.H. 757-777 = A.D. 1356-1374. It is divided into two *Qism*, the first containing specimens from the works of ancient poets, and the second (fol. 249^b) from those of later poets. See Hāj. Khal., vol. iii, p. 21, where the date of completion of the work is given as A.H. 878 = A.D. 1473. This is doubtful. For an account of the author see No. 891 ; see also Rieu ii, p. 814. For other copies of the work see Krafft, No. 68 ; Ethé, Bodl. Lib. Cat. No. 1340 ; Rieu., Suppl. No. 421—V ; etc.

LVI.

أنيس العشق Anis-ul-'Ushshāq. A treatise on poetical description of female beauty by the same Sharaf bin Muḥammad bin Ḥasan ur-Rāmī . See No. 891. Beginning on fol. 254^b :—

* حمد و ثناء خالقی را عللت تلمذته الخ

LVII.

مجمع الكمال والفضائل Majma'-ul-Kamāl wa'l Afḍāl. A treatise containing moral, religious and spiritual instruction, without the author's name ; beginning on fol. 269^b :—

الحمد لله الذي فور مصابيح القلوب بانوار حكمته وزين بساتين

* الارواح باظهار نعمته

LVIII.

رساله اصطلاح صوفيه Risâlah-i İstilâh-i Şüfiyyah. A short tract on Sufic terminology, explaining the meanings of the author's name, beginning on fol. 275^b:—
شواب - خرابات - پیرمغلان etc., etc. without the author's name, beginning on fol. 275^b:

بدان ارشدگ الله که چند کلماتیکه در اصطلاحات صوفیه واقع است

درین صفحه مسروح ساخته الخ * LIX.

نی used in در باب نی و معنی آن گوید An explanation of the word used in Jalâl-ud-Din Rûmî's Maşnawi, beginning on fol. 275^b:—

عشق جز فائی و ما جز نی نه ایم این سطّری چند است بعضی منثور و بعضی منظور الخ *

LX.

منتخب سلک السلوک Muntakhab-i Silk-us-Sulûk. Extract from the Sufic work سلک السلوک of Diyâ-ud-Dîn Nakhshâbî; beginning on fol. 276^b:—

باید دانست که یکی از اصطلاحات این علم لسان حال است الخ *

The author has been mentioned in connection with his popular work طوطی نامه (see No. 728).

LXI.

ما شاه ملا A mystical tract, ascribed in the heading to Mullâ Shâh (see No. 326), beginning on fol. 279^b:—

وحدت آمد آمدنش با محل است - یعنی قدمش بکار کترت خالل

است الخ *

LXII.

لواجح Lawâ'ih, by Jâmi (see No. 181—X) beginning on fol. 281^b:—

رب وقفنا للتمكيل و التسميم لا احصي ثذاك عليك كيف الخ *

LXIII.

مراة المحققین Mir'ât-ul-Muhaqqiqin. A treatise on mystico-theological doctrines treating of the knowledge of God derived from self-knowledge, divided into seven Bâb. See No. 1356. Beginning on fol. 291^b.

حمد بیحد و ثنای بیعد حضرت ذوالجالی را که آثار قدرت او در

عالی آفاق الخ *

LXIV.

تحفة الاحباب Tuhfat-ul-Ahbâb. A treatise on physiognomy by Muhammad Hakim Hâjî Muhammad, beginning on fol. 300^b :—

* سپاس بیقیاس خداوندیرا و بیمثل و مانندیرا الخ

رساله حلية النبي .

The tract is followed by an extract from a work on , اخلاق beginning thus on fol. 307^b :—

* باید که سخن بسیار تکوید چه بسیار گفتن نشانه خفت دماغ الخ

LXV.

احوال حضرات Ahwâl-i Hadrât. A tract containing short biographical notices of the Prophet and the twelve Imâms, written in A.H. 803 = A.D. 1400, by an anonymous author ; beginning on fol. 308^b :—

* صنوف حمد بیخد و فذون شکر بیعدد در نعمت حضرت معبودیست الخ

LXVI.

An ingenious or witty prescription for persons suffering from love, beginning thus on fol. 313^b :—

معجونی که حکمای تجربه کار و اطبای امتحان دثار بیماران عشق و مهجوزی و خستگان فراق و رنجوزی را بمداومت آن تاکید و ترغیب فرموده اند *

روی نکسو معالجه عمر کوته است این نسخه از علاج مسیحیا نوشته اند

LXVII.

Extracts from the well-known medical work of Muhammâd Mansûr bin Muhammâd bin Alîmad (see No. 970), beginning on fol. 314^b :—

فصل اول در تدبیر حبلی و مولود - بدانکه هوگاه که علامات آبستنی

* ظاهر شود الخ

LXVIII.

Prose writings of Ni'mat Khân 'Alî (see No. 878) :—

(a) Preface to his Dîwân, beginning on fol. 322^b :—

عیار افزایی فقد سخن اکسیریست که چون بر فلذات معدن لفظ طرح

* شود الخ

(b) حسن و عشق Husn wa 'Ishq, "Beauty and Love," a tale in mixed prose and verse. Beginning on fol. 328^a :—

حَدِيثُ عَشْقٍ شَدَّ رِبْ بَيَانَمْ چو شمع افتاد آتش در زبانم

(c) وقایع or the siege of Haydarâbâd; beginning on fol. 337^b :—

دَمِيكَه مَدْرَسْ كَشَافْ صَبْحَ النَّهَارْ *

The وقایع is followed by a letter addressed by Ni'mat Khân to Mirzâ Muhammâd Sa'id, Superintendent of the royal kitchen مشرف , باورچیخانه پادشاهی , beginning on fol. 361^b :—

أَعْزَى مِيرَزاً مُحَمَّداً سَعِيداً إِذْ مُوايَدِ سَرَاسِرْ فَوَابِدِ النَّهَارْ *

LXIX.

حَكَايَتُ أَبُو الْقَاسِمِ بَصْرِي Hikâyât-i Abul Qâsim Bâṣrî. The story of Abul Qâsim of Baṣrah and his gems, taken, as stated in the preface, from the العَكَالِيَّات (of 'Aufi, see No. 727), beginning on fol. 363^b :—

رَوْيَانْ اخْبَارُو نَاقْلَانْ آثَارُو مَهْنَدْسَانْ دَاسْتَانْ كَهْنَ النَّهَارْ *

LXX.

فَضَا وَ قَدْر 'Fate and Destiny,' a tale rendered from Arabic into Persian at the request of Sayyid 'Abd Ullâh, by Abul Qâsim ; ابوالقاسم beginning on fol. 371^b :—

سَيْلَاسْ بَيْقِيَا مَرْقَادِرْ قَاهْرَى رَاكَهْ پادشاهانْ دَفِعَ الْقَدْر سَلَطْتَنْ طَرَازَ النَّهَارْ *

POETRY.

LXXI.

Qâsidahs. The prominent contributors are :—

Zuhûrî, fol. 381^b ;

'Unsûrî, fol. 382^b ;

Mâdihî, fol. 383^a ;

Tuğrâ, fol. 384^b ;

Dârâb Jûyâ, fol. 387^a ;

Sâ'ib, fol. 388^a ;

'Urfi, fol. 388^b ;

Khwâjah 'Ali Akbar, fol. 393^b ;

Nan'i, fol. ib ;

Shifâ'i, fol. 394^b ;

Mirzâ Mu'izz, fol. 397^a ;

Shâh Shujâ' (addressed to Hakîm 'Inâyat-ud-Dîn, and the latter's reply), fol. 398^b.

LXXII.

Ĝazals by Qâsim Diwânah, fol. 399^b ;
 Jalâl Asir (in alphabetical order), fol. 401^b ;
 Sâ'ib, fol. 408^b ;
 Tâlib Kalim, fol. 414^b ;
 Fasihi, fol. 416^b ;
 Tarzi Afshâr, fol. 417^b ;
 Hâfiz, fol. 418^a ;
 Sa'di, fol. 419^a ;
 Sabri, fol. 419^b ;
 Muhammâd Tâhir 'Alawî, fol. 420^b ;
 Tâlib Âmuli, fol. 424^b ;
 Muhammâd Quli Salim, fol. 426^b ;
 Hikmat, better known as Mukhlis, fol. 427^a ;
 Mirzâ Ibrâhim Adham, fol. 428^a ;
 Shifâ'i, fol. 428^b ;
 Wahshi, fol. 429^a ;
 Gani, fol. 430^b ;
 'Inâyat Khân Âshnâ, fol. 434^b ;
 Nâsir 'Ali, fol. 435^b ;
 Shaukat, fol. 437^a ;
 Yûsuf Beg Shâmlû, 439^a ;
 'Urfl, fol. 439^b ;
 Tâhir Wahid, fol. 442^b ;
 Mufid Balkhî, fol. 449^a ;
 Mirzâ Rađi Dânish, fol. 449^b ;
 Hasan Khân Shâmlû, fol. 450^b ;
 Shâpûr Qazwini, fol. 451^a ;
 Mirzâ Barhaman, fol. 451^b ;
 Nâdim Gilâni, fol. 452^a ;
 Mir Shaydi, fol. 452^b ;
 'Ali Ridâ Tajalli, fol. *ib* ;
 Dârâb Jûyâ, fol. 453^a ;
 Karam Ullah Khân 'Ashiq, fol. 454^b ;
 Dânâ, *ib* ;
 Kâfi, fol. *ib* ;
 'Ali Fâni, fol. *ib* ;
 Partau, fol. 455^a ;
 Lâmi', fol. *ib* ;
 Fâ'iq, fol. *ib* ;
 Munawwar, fol. *ib*.

LXXIII.

Verses in praise of female beauty, etc. fol. 456^b.

LXXIV.

Tajriⁱ-bands and Tarkib-bands :—

Wâsukht by Wahshî, fol. 468^a;

Shifâ'i's satire of Mûminâ, fol. 469^b;

Jûyâ, in praise of 'Ali, fol. 471^b;

Elegy by Muhtashim Kâshî, fol. 472^b;

Tarjiⁱ-band by Sa'dî, fol. 473^b; by Yûsuf Beg Shâmlû, fol. 474^a.

LXXV.

Mukhammasât : by Tufaylî, fol. 475^b;

Shaydâ, fol. 476^a;

Husâmi, fol. *ib*;

Âbid, fol. 476^b;

Sûfi, fol. *ib*;

Ridâ, fol. 477^a;

Şabâ, fol. *ib*;

Sa'dî, fol. 477^b;

Lutfi, fol. *ib*;

'Ismat, fol. 478^a;

Mahdi, fol. 478^b;

Hasan, fol. 479^a;

Râfiⁱ, fol. *ib*;

Sayyidâ, fol. 479^b;

Sâ'ib, fol. *ib*;

Taqi, fol. 480^a;

Nizâm, fol. *ib*;

Taqi, fol. *ib*;

'Urfi, fol. 481^a;

Adham, fol. 481^b;

Ridâ'i, fol. 482^a;

Jalâli, fol. *ib*;

Khusrau, fol. 482^b;

Nazîri, fol. *ib*;

Majid, fol. 483^a;

Shifâ'i, *ib*;

Hâfiż, fol. *ib*;

Hilâli, fol. 483^b;

'Irâqi, fol. *ib*;

Shifâ'i, fol. 484^a;

Haqiri, fol. *i*b ;
 Bahâ'i, fol. 484^b ;
 'Abd-ur-Rashid, fol. 485^a.

LXXVI.

Rubâ'is :—Munir Lâhaurî, fol. 486^b ;
 Dastûr, fol. *i*b ;
 Fahmî, fol. 487^a ;
 'Urfî, fol. *i*b ;
 Ibrâhim Adham, fol. 487^b ;
 'Umar Khayyâm, Şûfi, Tâlib (Âmuli), Radî, Muhammad Bâqîr Damad, 'Ali Naqî, Rafî, Muhammad Muqîm, Shaykh Amân Ullah, and Faydî, on fol. 488^a.

Qudsî, Şûfi Hamadâni, Maḥwi, Sâ'ili Nihâwandi, Mir Shâki, Hasani (or Husaynî) Kâshî, Fanâ'i, Shauqi, Mas'ûd Qummî, Saḥâbi Najafi and Kalim, on fol. 488^b ; Mir Yahyâ, Ibrâhim Tûni, Râshîdâ, Hâfiẓ 'Ali, Yâr Muhammad Rakhnah, Mânî Mashhadî, Nargisi, Wârastah and Tâlib, on fol. 489^a.

Hâfiẓ, Adham, Shâh Muwayyid, Farid-ud-Din 'Attâr, Darwîsh Muhammad, Saḥâbi, Mullâ Shâh, Khwâjah 'Ali Akbar, Mullâ Nazmî and Timûr Khân Beg, on fol. 489^b.

Mullâ Ğani, Gûyâ and Saḥâbi Astarâbâdî, fol. 490^a.

LXXVII.

Muqatṭâ'ât by Ibn-i Yamin, fol. 493^b.

LXXVIII.

Maṣnawis : (a) Mahmûd wa Ayâz مُحَمَّد وَ آيَاز by Zulâlî (see No. 282), beginning on fol. 499^b :—

بِنَامِ اَنْكَهِ مُحَمَّدُوْشِ اَيَازِ اسْتَغْنَمُ *

(b) Maṣnawi, by Nâṣir 'Alî, beginning on fol. 536^b :—

الْهَيْ ذَرَّةِ درَّيِ بِجَانِ رِيزِ شَرِّ دَرِيْفَنْهِ زَارِ اسْتَخْوَنِ رِيزِ

(c) قصه الف ابدال, by Zuhuri, beginning on fol. 547^b :—

الف ابدال نام درویشی سینه از داغ مغلسی ریشی

(d) تعویف حجام In praise of the barber by Mullâ Ğani beginning on fol. 548^b :—

مَرَا بَرْ تَنْ زَيَانِيْ گَشْتَهِ هَرْمَوْ النَّعْ *

(e) Satire of the barber, by Faqir Haqir, beginning on fol. 549^a:—

فتاد از گردش چرخ ستمگار الخ *

(f) کتابه چل ستون شاه عباس. Inscription on the Chil Sitûn of Shâh Abbâs by Muhammed Beg Farşut, beginning on fol. 549^b:—

ای مصلی بنای عرش نظام الخ *

(g) کتابه شالدهمار کشمیر. Inscription of Shâlahmâr Kashmîr by Tâlib Kalim, beginning on fol. 550^b:—

ای همایون بذای عرش نظیر الخ *

(h) تعریف و مذمت اسپ. Praise and satire of the horse by Tâlib Kalim, beginning on fol. 551^a:—

مرا تا انکنند هردم بجلای الخ *

(i) تعریف اسپ. Praise of the horse by Hasan Beg, beginning on fol. 551^b:—

مرا در زیر زین گلگون سمندیست الخ *

(j) مذمت اسپ. Satire of the horse by the same, beginning on fol. 552^a:—

مرا اسپیست سست وزار و لاغر الخ *

(k) محمد عاصم. قصه لولی کابل (l). A tale by Muhammed 'Âsim by Nau'i (see No. 272), beginning on fol. 552^b:—

بود شوخي بصد اطیاف کل الخ *

(l) سوز و گداز. Sûz wa Gudâz by Nau'i (see No. 272), beginning on fol. 553^a:—

الهي گرمه ام را فالکى ده الخ *

(m) مئنوى نصیری همدانی. Maṣnawi by Nasîrî-i Hamadânî, beginning on fol. 558^a:—

کیم دیوانه از خود هراسان *

(n) فرهاد و شیرین. Farhâd wa Shirîn by Wahshî (see No. 245, XI), beginning on fol. 560^b:—

الهي سینه ده آتش افروز الخ *

(p). مثنوي نعمت خان. Maṣnawi by Ni'mat Khān 'Alī in imitation of Rūmī's Maṣnawi, beginning on fol 573^b :—

حمد و شکر اورا که هرچه هست از وست الخ *

LXXIX.

اشعار متفقرة منتخبات. A collection of short poetical extracts, classed according to subject. The first, consisting of verses on 'precepts', begins thus on fol. 610^b :—

قطع خواهش هر که از مالیت و زر میکند
حلمه فرمانبری در گوش قیصر میکند

Written in beautiful Nasta'liq with an illuminated head-piece at the beginning of each section.

An index of the contents is given at the beginning of the copy.
Not dated; 18th century.

No. 1099.

fol. 403; lines 14; size 10½ × 7; 6½ × 3½.

مراسلات شوقي

MURASILAT-I SHAUQI.

A very interesting and beautifully written album, containing for the most part love letters, together with a collection of choice verses by ancient and modern poets suitable for quotation in letter-writing, beginning with a preface :—

سرمنشا منشات مراسلات شوقي ستابیش آن شاهدیست که سر
نوشت معنی حقیقتیش الخ *

فدوی جانفسان عبدالخالق وارسته ازاد نشان سلطان Baland Akhter, says that he made this collection at the request of Sultān Baland Akhtar, and that he completed it in A.H. 1148 = A.D. 1735, for which the title forms a chronogram.

The above-named Baland Akhter seems to be identical with the brother of the emperor Muhammad Shāh. He adopted the poetical title of Aqbchhai (اقبھای) and left a Maṣnawi, entitled تاھید و اختر, which he completed in A.H. 1139 = A.D. 1726. See Beale, Biographical Dictionary, p. 34.

Each letter is written on a beautifully designed drawing representing a tree, a fruit or a flower-bunch, etc., and is then followed by the reply, written on an exactly similar drawing. Each pair thus written, is followed by a collection of choice verses suitable to the subjects of the letters.

There are altogether forty topics, to which the letters relate. They are :—‘Promise,’ ‘Expectation,’ ‘Separation,’ ‘Remembrance,’ ‘Forgetfulness,’ etc., etc.

Written in fair Nim-Shikast within gold and coloured borders with an illuminated head-piece.

Not dated ; 18th century.

No. 1100.

fol. 239 ; lines 19 ; size $10\frac{1}{2} \times 6\frac{1}{4}$; $8\frac{1}{2} \times 4\frac{1}{4}$.

Another collection of choice compositions in prose and verse, both Arabic and Persian, by various authors and poets, beginning with a preface without the author’s name :—

سیدحان اللہ هرچند مکملہ درات سرومه سلیمانی میکشم الخ *

The prominent compositions are :—

I.

دیباچہ نورس ; that is to say, Zuhuri’s preface to the Nauras (see No. 284—III) ; beginning on fol. 3^b :

سرود سرایان عشرتکده قال الخ *

II.

و قاع مرزا همایون : آنکه استفسار کوایف احوال شده بود حقایق بطريق اجمال این است

الخ *

III.

Sanbhā Sāo’s letter to Aurangzib, fol. 8^a ; beginning :—

= رغہ داشت راسخ دم ثابت قدم سیوا بعض حضرت شاهنشاهی میرزا زاد الخ *

IV.

در تعویف حقه از میرزا صایب, i.e. in praise of the *Huqqah* by Sâ'ib, fol. 9^a; beginning:—

بسم اب پیاله ز حرف شراب تلغی کردم بدور تلغی قناعت ز آب تلغی

Followed by some poems of Sâ'ib.

V.

An account of Shaykh Sharaf-ud-Din Bihâri's meeting with Shaykh Muhammed Gaus, taken from the latter's treatise entitled رساله اوراد, fol. 14^b; beginning:—

شیخ محمد غوث رحمة لله در رساله اوراد خود نوشته الخ *

VI.

Conversation between طرماح بن عدی (the messenger of 'Ali) and معویه, fol. 15^b.

VII.

A collection of Arabic sayings and precepts, fol. 18^a.

VIII.

'Urfis letter to Faydî, fol. 23^a.

Khânkhanân's letter to 'Urfi and the latter's reply fol. *ib.*

Sultân Ya'hyâ Mirzâ's letter to Jâmi fol. 24^a.

Sayings of Niżâm-ul-Mulk, fol. 24^b.

Letter by Abu'l Fath Gilâni, fol. *ib.*

Mirzâ Ibrâhim's letter to Shaykh Bahâ-ud-Din Muhammed, fol. 25^b.

Mu'âwiyah's letter to 'Ali and the latter's reply, fol. 26^a.

In praise of 'Ali taken from منهج النجات, fol. 27^a.

The above is followed by selections from the *Diwâns* of Anwârî, Nazîrî, Hazîn, etc.

IX.

The following prose works of Mullâ Tuğrâ (see No. 333).

(1) فردوسیه, fol. 41^b.

(2) مرات الفتوح, fol. 54^b; beginning:—

یکه تازان میدان دقیر از دولت ستایش ذصری الخ *

(3) کنز المعانی, fol. 59^a; beginning:—

نفایس مخزن دهان جواهر حمد مکرمیست الخ *

(4) تَجَّعَ المَدَاجِعْ, fol. 61^b; beginning:—

سَرْخُورُهُ فَلَمْ يَنْكَارْشَ شَهْنَشَاهِيْ اسْتَالْخَ *

(5) اَنْوَارُ الْمُشَارِقْ, fol. 66^b; beginning:—

اَى جَوْشَ دَلْ مَرْاحِيْ وَ جَامَ اَزْ تَوْالْخَ *

(6) تَعْدَادُ النَّوَادِرْ, fol. 68^b; beginning:—

دَرْ تَيْرَةْ زَمِينْ هَنْدَ دَلْكَيْرَشَدْمَ الْخَ *

(7) تَذَكُّرُ الْأَنْقَابْ, fol. 69^b; beginning:—

طَغْرَا تَاكِيْ تَبِعَ زَمَانْ تَبِيزَ كَفَنِيْ الْخَ *

(8) تَجَاهِيَاتْ, fol. 71^a; beginning:—

كَشْمَيْرَشَوْدَ فَصَلْ خَزانَ عَالَمَ نَوْزَ الْخَ *

(9) مَعْجَمُ الْغَرَائِبْ, fol. 74^a; beginning:—

چَهَ نَوْ..... اَزْ وَسْعَتْ چَهَ كَمَ الْخَ *

(10) مَشَابِهَاتْ رَبِيعِيْ, fol. 75^a; beginning:—

بَوْسَمَ آنَ شَدَ كَهَ مِيَنَا رَاكَ هَنْدِيْ سَرْكَنْدَ الْخَ *

(11) تَعْقِيْفَاتْ, fol. 76^b; beginning:—

اَزْ بَسْ غَلَطَ اسْتَ حَوْفَ قَامُوسَ فَلَكَ الْخَ *

(12) مَرْتَفَعَاتْ, fol. 77^b; beginning:—

نَوْ بَهَارَ آمَدَ كَهَ مَقْرَاضَ اَزْ پَرْ بَلْدَلَ كَنْدَ الْخَ *

(13) دِيَبَاجَهْ مَعيَارُ الْأَدَرَاءْ, fol. 79^b; beginning:—

سَازْ سَخْنَ تَرَانَهْ حَمْدَ صَانِعِيْسَتْ كَهَ گَلَشَنْ مَضْمُونَ زَنْگَنِيْنِ الْخَ *

(14) Tuğrâ's letters addressed to the following persons:—
Shâh Šâfi's ambassador, fol. 81^a.

Mir Muhammâd Muqîm, fol. 81^b.

Muqîmâ, fol. 82^b.

Hamzah Khân, fol., 83^a.

Qâdi Niżâmâ, fol. 84^a.

Mir Husayn, fol. 84^b.

Shamsâ-i Khwushnawis (calligrapher), fol. 85^a.

Masîh-uz-Zamân, fol. *ib.*

Qâdi Zâdah, fol. 85^b.

Khwājah Lālā, fol. 86^a.

Description of the court of the king of the Decean, fol. 86^b.

Letter to Timūr Khān, fol. 87^a.

Letter to Ṭālibā, fol. 87^b.

Letter to Shāh Abul Hasan, fol. *ib.*

Letter to Mirzā Bazmī, fol. 88^a.

Letter to a friend (not named), fol. 88^b.

Letter to Mirzā Rahīm, fol. 89^a.

Letter to Muḥammad Shafī', fol. *ib.*

Letter to a friend (not named), fol. *ib.*

Letter to Mullā Muqim, fol. 89^b.

The above prose writings of Tuğrā end with a colophon, dated A.H. 1160, in which the scribe نَقْشُ اللَّهِ عَلَيْهِ says that he transcribed them at the request of Nawwāb Shāh Quli Khān Bahādur.

X.

A piece of refined prose in praise of Shāh ‘Abbās and his conquests; beginning on fol. 91^a:

منشای نشاو صہبای سخن نام کریمیست که در بزم کرم الخ *

XI.

A poetical description of female beauty by Mir Sayyid ‘Ali Mihrī beginning on fol. 95^a:

ای بت چابک شیدین حرکات الخ *

XII.

معراج الخيال, by ‘Ali Ridā Tajallī (see No. 1094—X); beginning on fol. 96^b:

در سوم دیگر همای عشق یار الخ *

XIII.

A long Qasīdah by ‘Urfigh Shīrāzī; beginning on fol. 100^a:

جهان بدشتمن و دیدا که هیچ شهر و دیار الخ *

XIV.

A prose piece by Mirzā Faṣīḥī; beginning on fol. 102^b:

چشم میم محبت اشارت است الخ *

The above is followed by a Ġazal of Kamāl Khujandi, and some Rubā’is.

XV.

A prose piece by Zuhūrī in praise of 'Urfī; beginning on fol. 104^a :—

يَلْمَعَهُ طُورٌ افْغَنَتْشَ چَراغٌ عِلْمٌ دُوشَنْ اسْتَ الْخَ *

XVI.

Nāṣir 'Alī's Maṣnawī poem in praise of a نقاش; beginning on fol. 108^b :—

بُودَ نقاشِي قلمَ نِيرنگَ عشقَ *

The above is followed by short prose and poetical pieces by several authors.

XVII.

هفت بند کاشی. The Haft-band of Mullā Kāshī (see No. 114); beginning on fol. 123^a :—

السلام ای سایه ات خورشید رب العالمین الْخَ *

XVIII.

سوز و گداز. Sūz wa Gudāz, by Nau'ī (see No. 272); beginning on fol. 147^a :—

اللهی خَدَّهَا مَ رَ مَالِكِي دَهَ الْخَ *

XIX.

ساقی نامه. Sāqī Nāmah, by Mullā Muḥammad Shūfi (see No. 301, fol. 43^b); beginning on fol. 156^a :—

اَلَا اَيَ دَلَ مَانَدَه اَزْ كَارَوْ بَارَ الْخَ *

XX.

ساقی نامه. Sāqī Nāmah, by Hakim Partawi (see Taqī Auḥadī vol. i, fol. 145^a, where this Sāqī Nāmah is quoted; see also Riyād-us-Shu'arā, fol. 59^b); beginning on fol. 159^b :—

دَلَ پَرَدَه بَرَدَارَ اَزْ روَیِ كَارَ *

XXI.

An Arabic piece containing moral precepts, etc.; beginning on fol. 162^a :—

حَكِيَ اَنْ دَائِدَ عَلَيْ نَبِيَّنَا وَ عَلَيْهِ السَّلَامُ اَوْحَى الِّيَهُ اَنْ اَجْلَسَ

لِقَمَانَ الْحَكَمِيْنَ الْخَ *

XXII.

قصة دزد و قاضي. Story of the thief and the Qādi (of Bağdād); beginning on fol. 168^b:—

* آورده اند که در شهر بغداد قاضی بود با دیانت و امانت الخ *

XXIII.

A dictionary of Persian idioms and phrases explained in Persian, and arranged in alphabetical order; beginning without any preface on fol. 173^b:—

باب الالف - از آب برآمدن ظاهر شدن است اگر خوب ظاهر شد
میگویند خوب از آب برآمد الخ *

XXIV.

A collection of miscellaneous poems, Maṣnawis, letters, etc., by various authors.

XXV.

A description of the rainbow by Muḥammad bin Manṣūr beginning on fol. 216^b:—

چندین گوید محرر این سطور مسعود بن منصور که غرض تسویه این اوراق
* الخ

The MS. ends with some prose-pieces consisting of letters, marriage-bonds, etc., etc.

Written in various hands.

Not dated; 18th century.

No. 1101.

fol. 251; lines 19; size 10½ × 6½; 7½ × 4½.

(تحفة الحبيب)

(TUHFAT-UL-HABIB.)

An anthology containing a large number of choice Ġazals selected from the Diwāns of well-known poets, from the time of Sa'dī to the tenth century of the Hijrah, by Faḳhri ibn Muḥammad Amīrī فخری ابن محمد ابن امیری

Beginning:-

ای نام تو دیباچہ مجموّعہ باز
نازد بنام تو همه اهل نیاز
برهودی که گشت نام تو طراز
ماراست دری بگلشن معنی باز
خزل سرایان بوستان معانی و سخن آرایان جهان نکته دانی الخ *

The work is preceded by a preface devoted to the praise of the Wazir Habib Ullah to whom the work is dedicated, and whose name is introduced thus in the following verse:

ابن شہنشاہ ترک و عرب حبیب‌الله شام آصف لقب

The author's other works mentioned in this catalogue are *جواهر العجائب*; I, *میثاق الحسن*, see No. 848—(32). His Persian translation of Mir 'Ali Shir's *Majális-un-Nafá'is*, entitled *لطائف نامه*, is noticed in Rieu i, p. 365.

The author does not assign any title to the work, but in Sprenger, Oude Catalogue, p. 12, it is called *تحفة العجب*. See also Rieu., Suppl. No. 375, where a copy of the work is noticed.

The Ghazals are arranged in alphabetical order.

The first eleven Ghazals, except the one on fol. 4^b, are Turkish. The rests are Persian.

The arrangement is that Ghazals of the same metre and rhyme, by different poets, are grouped together generally followed by one of Fakhri's own. The prominent poets from whose works the selection is made are: Sa'di, Khusrau, Hasan Dihlawi, Salmān, Hāfiẓ, Kamāl Khujandi, Jāmi, Hilālī, Banā'i, Kātibi, Ibn-i-Yamīn, Khwājū Kirmānī, Ahli Shīrāzī and 'Imād Faqīh-i Kirmānī.

Written in fair Nasta'liq.

Not dated; 18th century.

The signature of Mr. Ṣalāḥ-ud-Din Khudā Bakhs̄h (the eldest son of the donor), dated 22 August, 1891, appears on the fly-leaves at the beginning.

No. 1102.

fol. 95; lines 12–15; size 6½ × 3½; 5 × 2½.

An album of prose and poetical pieces, of little value, put together without any order. The poets whose names frequently occur are Nazīri Nishāpuri, Muḥtaṣim, Miṣ-Radī, Maylī, 'Aṭṭār, 'Irāqī, Zuhūrī, Auhādī, 'Unṣūrī, Tālib Āmulī, Khusrau, Niyāzī, Fānī, Fiğānī Malik Qummī, Nasīrā and Shā'ib.

Written in Shikastah.

Not dated; 18th century.

No. 1103.

fol. 47; size $12 \times 7\frac{1}{4}$; $10\frac{1}{2} \times 5\frac{1}{2}$.

A small collection of poetical selections from the works of Babā Nasibī Gilānī; Mirzā Táhir Wahid; Urfi; Ni'mat Khán 'Áli; Salmān Sáwaji; Jámī; Zahiru-ud-Dín Shufrawah; Kamál Ismā'il; Ahli Shirázī; Amir Sháhi; Fígānī; Mirzā Bidil, and many other poets. In many places the rubrics of the names of the poets are omitted.

The MS. opens abruptly with the following line of Fígānī:—

دلی مسیداید و عباری که آرد تاب دیدارش

فغانی گر دلی داری تو باش اینجا که من رفتم

Written in fair Nasta'liq. The latter portion is written in an ugly and careless minute hand.

Not dated; 18th century.

No. 1104.

fol. 427; lines 10; size 11×6 ; $6\frac{1}{2} \times 3\frac{1}{2}$.

A large collection of poetical extracts, divided into eight sections, as follows:—

I.

Detached verses by one hundred and sixty-four poets, whose names are arranged in alphabetical order; beginning with a verse by Muqimā-i Ihsān:—

در خلوتیکه بند قبایی تو روا شود بی اختیار آینه دست دعا شود

II.

Rubā'is. The prominent contributors are:—

Shaykh Abú Sa'id Abul Khayr, fol. 211^b;

Mushtaq Isfahānī, fol. 214^a;

Ahsan Qummi, fol. 217^a;

Umidi, fol. *ib*;

Hijri, fol. 219^a;

Muhtasham Kâshî, fol. 226^b;
 Wâlih Harawî, fol. 221^b;
 Ahli Shîrâzî, fol. 223^a;
 Ahmad Jâm, fol. *ib*;
 Aşîr Aumâni, fol. 224^a;
 Abul Faraj, fol. 226^a;
 Bâqir Dâmâd, fol. 229^b;
 Afdal Kâshî, fol. 232^b;
 Bidil, fol. 237^a;
 Bâqî Billâh, fol. 244^a;
 'Urfî, fol. 247^b;

III.

Extracts from the Diwâns of :—

Khâlis نَفْرُشِی, fol. 265^a;

Mir Najât, fol. 270^b;

Mağribî, fol. 277^b;

Fâsihî, fol. 279^a;

Khusrau, fol. 281^a, and Sharqi, fol. 284^a; with extracts from the Diwâns of many others.

IV.

Mukhammasât, by :—

Ahli Shîrâzî, fol. 336^a,

Jâmi, fol. 339^a,

Sa'dî, fol. 341^a;

Khusrau, fol. 346^a;

Sâ'ib, fol. 355^b;

V.

Tarjî bands, by :—

Mushtâq 'Ali Khân Iṣfahâni, fol. 360^a;

'Irâqî, fol. 362^b; Shamsî, fol. 366^a;

VI.

Enigmas, fol. 376^a.

VII.

Some Qâsidahs, Maṣnawîs, etc., fol. 380^a.

VIII.

Qâsidahs in praise of the companions of the prophet, the Imâms, with chronograms expressing the dates of birth and death of the prophet, the Imâms and other distinguished persons, and of some events, fol. 396^a.

The MS. ends with the famous قصيدة مصنوعی of Ahlî Shirâzi (see No. 231).

Written in fair Nasta'liq in two columns.

Not dated; 19th century.

No. 1105.

fol. 124; lines 30 (in 3 columns); size $8 \times 5\frac{1}{2}$; $5\frac{1}{2} \times 4$.

Selections, mostly from the poetical works of well-known modern poets, with some from those of ancient authors, arranged in alphabetical order.

Beginning with a Gazal by Shaukat Bukhâri:—

* خدا یا زنگ تائیری کرامت کن فقانم را الخ *

Other contributors are: Shâ'ib; Muhammad Quli Beg Salim; Hâfiż; Gâni Kashmîrî; Ruknâ-i Masiḥ; Shaykh Ahmad Jâm; Anwari; Nisbatî; Khwâjah Mir Dard; Tâlib Âmuli, etc.

Written diagonally in fair Ta'liq.

Not dated; 19th century.

From some notes at the beginning of the copy it appears that the MS. once belonged to Sayyid Mubârak Husayn Sa'îd Lakhnawî. In 1910 Khwundakâr 'Ali Akbar of Murshidâbâd purchased it from one Sayyid Mahdi, and presented it to S. Khudâ Bakhsh (the eldest son of the donor), who deposited it in the library.

No. 1106.

fol. 91; size 10×6 ; $7 \times 3\frac{1}{2}$.

Choice selections from the prose and poetical works of ancient and modern authors.

I.

Poetry.

Foll. 1-42. Containing Gazals, Rubâ'is, Fards, etc. The prominent contributors are:—

Mirzâ Jalâl Asir; Shaykh Jamâli; Âsaf Qummi; 'Inâyat Khân Âshnâ; Zafar Khân Ahsan; Bidâ; Muhammad Rafî' Bâdil; Hakîm Hâdiq; Râsikb; Muhammad Quli Salim; Sanjar Kâshi; Shâ'ib; Mir Saydi; Tâlib Âmuli; Tuğrâ; Nâşir 'Ali; Muhammad Jân Qudsî;

Mirzâ Mu'izz; Mullâ Nisbatî; Tâhir Wahid; Darwîsh Wâlih; Ganî; Sarkhwush; Fitrat; Faydi; 'Urî; Hâfiż, etc.

Beginning :—

* لى گلشن از بهار خیال تو سینهَا الخ

II.

Prose.

Foll. 43–91. Historical anecdotes, wise and moral sayings taken from *Habib-us-Siyar*, *Nigâristân*, etc.; extracts from Jâmi's commentaries on the *Fusûs* and on Rûmî's verse ; علم حق در علم صوفی گم شود الخ ; *Tûzak-i Timûri*, and from many other works.

Beginning :—

حکایت کند مسرور خادم که یکروز مرا مامون خلیفه بخواند و گفت

* الخ

Written in beautiful *Nasta'liq* and also in ordinary *Nim-Shikast* and *Nasta'liq*.

Dated 13 Safar, the third regnal year of Shah 'Alam.

The following Persian note in the handwriting of Sir William Gore Ouseley appears on the title-page :

ابن بیاض بن تاریخ چهارم شهر صفر سنه ۱۲۱۹ هجری داخل کتابخانه

* ابن بندۀ الهی شد - حزرة گوراوزلی

No. 1107.

fol. 302; lines 27; size $11\frac{1}{4} \times 5\frac{1}{2}$; $9\frac{1}{2} \times 4\frac{1}{2}$.

Select *Gazals* from the *Diwâns* of a large number of poets from the 7th to the 12th century of the Hijrah, arranged for the most part in alphabetical order.

The MS. seems defective both at the beginning and end. It opens abruptly with the second part of a verse rhyming in الف thus :—

بهرگران زیستن مشکلترین از جمله مشکلها *

and ends with some *Gazals* rhyming in س. In several places the alphabetical order is disturbed. The most frequently recurring names are those of Sa'di, Khusrav, Salmân Hafiz, Kamâl Khujandi, Jâmi, Malik Qummi, 'Urî, Tâlib Kalm, Shâ'ib, Bidil, etc.

In some Gazals headed لِرَاقِمَةٍ or لِبَحْرَةٍ i.e. 'by the writer' the *takhallus* Farhat is adopted, and it seems probable that the anthology was compiled by that poet.

Written in careless Ta'liq.

Not dated; 19th century.

No. 1108.

fol. 82; size $9\frac{1}{2} \times 5\frac{1}{2}$; $7\frac{1}{2} \times 2\frac{1}{2}$.

An anthology of Persian verses. The general arrangement is that poems and verses of the same metre and rhyme, though by different poets, are grouped together. The copy is defective at the beginning, and opens abruptly with the following verse:—

ز بهر او بدر هر که سر زدم بر خاک
کسی نگفت که مسکین خاک با اینجاست

The most prominent contributors are:—

Sá'ib; Násir 'Ali; Bidil; Kamál Khujandi; Gani Kashmiri; Jalál Asir; Kháqání; Háfiz, Fígáni; Zuhúri; Ibn-i Yamin; and some others.

Written diagonally in fair Ta'liq.

Not dated; 19th century.

The original folios have been mounted on new margins.

No. 1109.

fol. 285; lines 14; size 9×6 ; $7 \times 3\frac{1}{2}$.

A very interesting album of Persian lyrics and verses, arranged according to the topics of which they treat. Verses treating of the same subject are selected from the works of various authors, and grouped together.

The most prominent contributors are:—

'Urfi, Fígáni, Shaykh Faydí, Naázíri, Nau'i, 'Imád Faqíh, Ásáfi, Jámí, Sa'dí, Qudsi, Khusráu, Hakim Shífá'i, Tálibá, Mullá Zuhúri, Háfiz, Sá'ibá, Maylí, Wahshí, 'Ali Naqí, Sháni, Wahid, Kamál-i Khujand, Shaykh Auħádi, Shápúr, Mağribi, Bábá Nasíbi, Shaukat, Jalál Asir, Nizámí, Hakim Rukná, Saydi Tíhráni, Mir Sayyid Husayn Khális, Malik Qummi, etc. An index of the subjects treated, arranged in alphabetical order, occupies foll. 1-13.

The original arrangement of the MS. has been very much disturbed, and a large number of the folios are misplaced or missing.

Written in good Nasta'liq.

Not dated; apparently 19th century.

No. 1110.

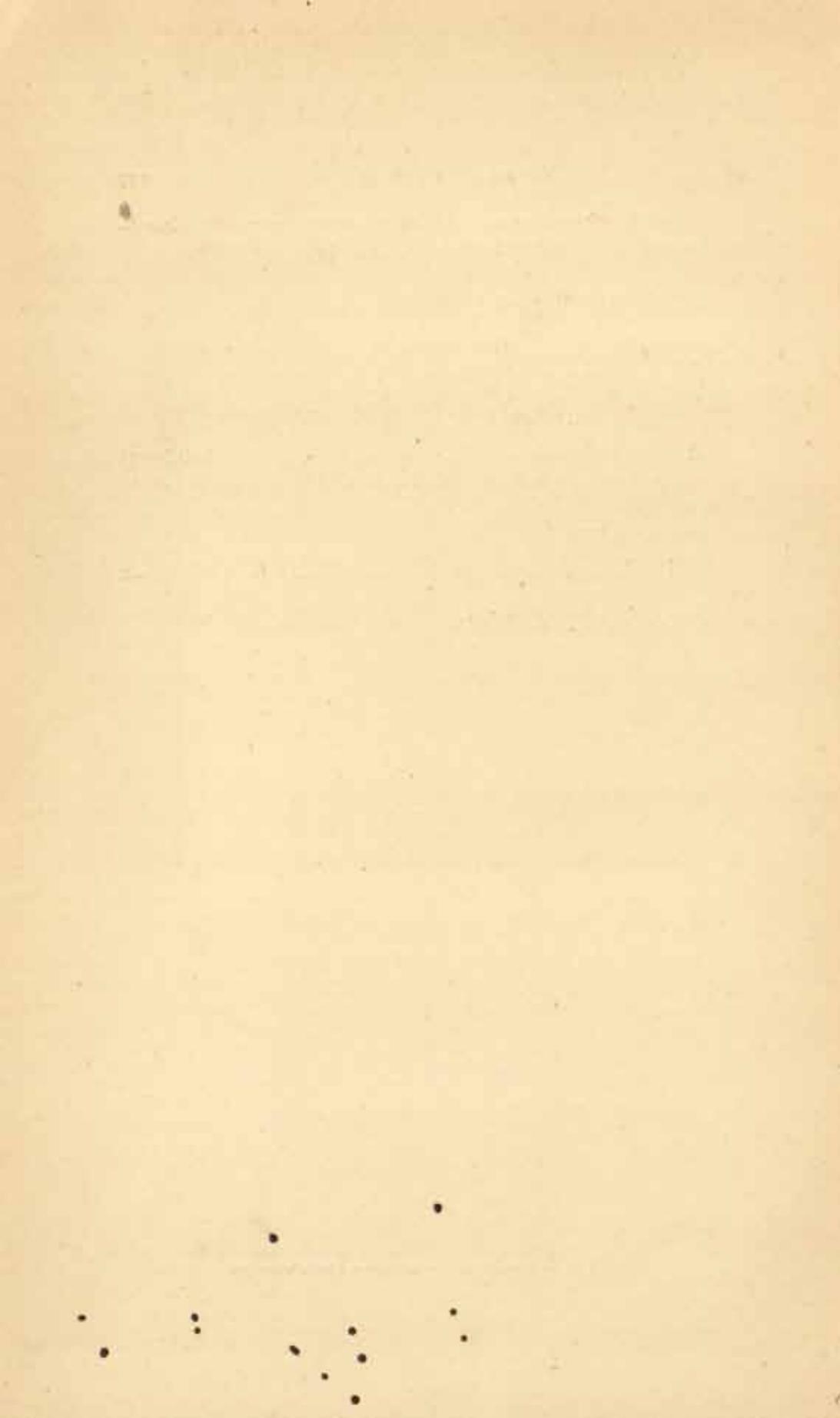
foll. 64; size $8\frac{1}{2} \times 4\frac{1}{4}$; $7\frac{1}{4} \times 3$.

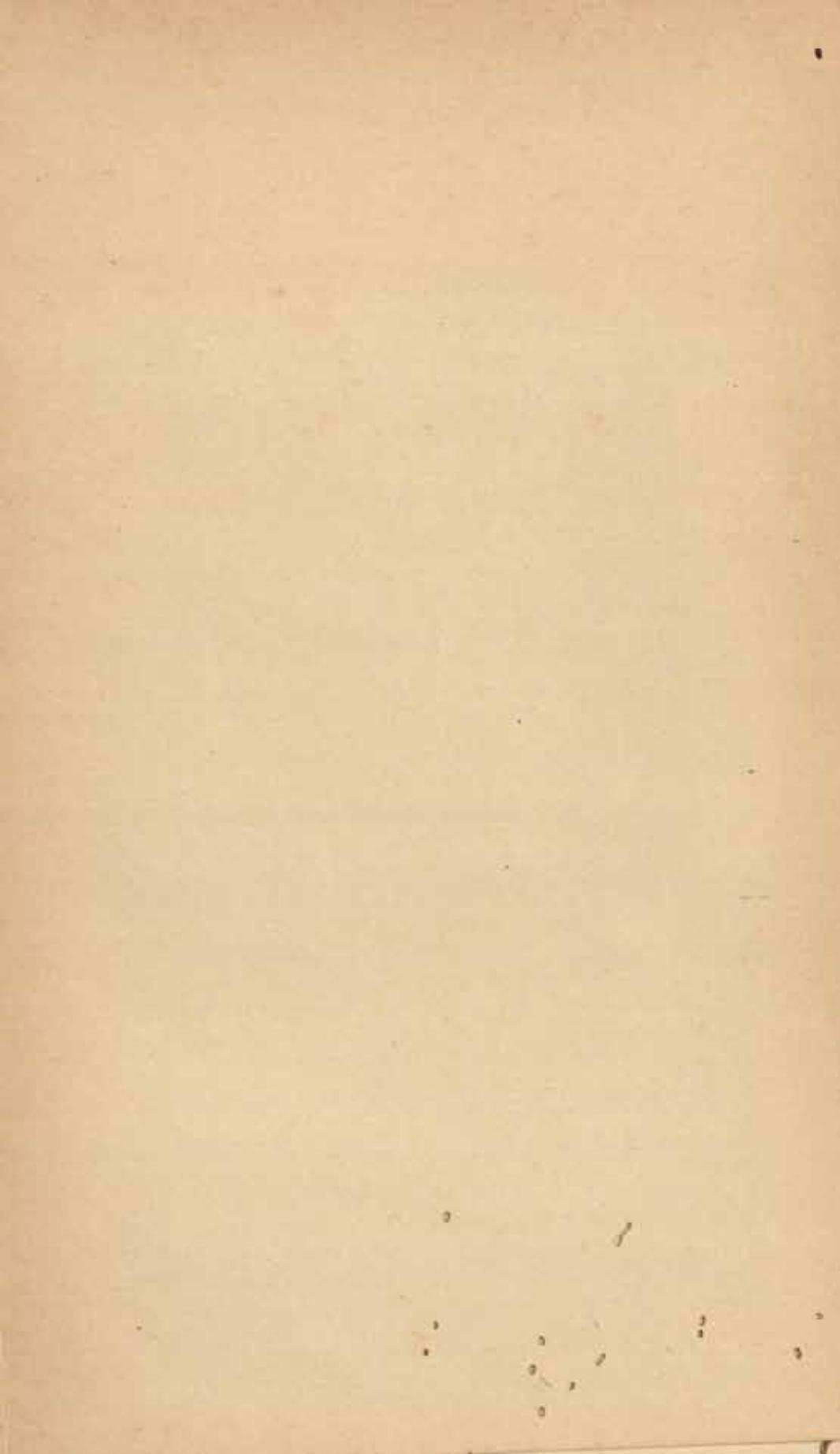
A rough collection of little or no value, containing indifferent specimens of Persian and Rekhtah verses, recipes, charms, etc., etc., written by different hands.

Beginning:—

هست کلید در گنج حکیم بسم الله الرحمن الرحيم

Not dated; 19th century.







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